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Why Four Gospels?

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[*Editorial Note*—The value of the labors of Reverend Professor Archibald Thomas Robertson, D.D., LL.D., Litt.D., of the chair of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Kentucky, to the scholarship of the world is inestimable. He well has been mentioned as "the incomparable master of the Greek New Testament, peerless teacher of the English New Testament, and inimitable popular lecturer at Bible conferences." He is the author of more than forty notable books, is a frequent contributor to many of the leading theological magazines, American and Foreign, and has contributed articles to the best Biblical Dictionaries and Encyclopedias. He has long been a friend of, and writer for, *The Expositor*. We are happy to be able to present the following, especially prepared for us, from his pen.

Before passing to his able and interesting contribution, we would like to share with our readers the following biographical note, inserted without his knowledge, prepared by friends for his Jubilee Celebration which occurred in 1923.

Archibald Thomas Robertson was born sixth of November, 1863, near Chatham, Virginia, the son of Dr. John and Ella Martin Robertson. Graduated at Wake Forest College, N. C., June, 1885, with degree of M.A. Entered Southern Baptist Theological Seminary, Louisville, Kentucky, and graduated in 1888 with degree of Full Graduate (now Th.M.). Received the degree of D.D. in 1894 from Wake Forest College and that of LL.D. in 1911 from Georgetown College, Kentucky. In 1919 Wake Forest College conferred the degree of Litt.D. He began his career as a teacher as Assistant Instructor in New Testament and Homiletics in the Southern Baptist Theological Seminary in 1888. Elected Assistant Professor of New Testament Interpretation in 1890; Professor of Biblical Introduction, 1892; and Professor of New Testament Interpretation in 1895. Married Ella Thomas Broadus, youngest daughter of John A. and Charlotte E. Broadus,

twenty-seventh November, 1894. Five children. Business manager of *The Review and Expositor* since 1904. Member of the American Philological Association, Society of Biblical Literature and Exegesis, Sons of the American Revolution, the Quindecim Club. Spent the year 1905, in research in New Testament Greek, chiefly in the Bodleian Library, Oxford, and the British Museum. In May, 1923, he completed his thirty-fifth year as a teacher. He has taught in his classes over five thousand ministers and nearly a thousand women, missionaries and others.]

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At the request of the editor of *The Expositor*, I am glad to write an article on this subject. One thinks at once of D. S. Gregory's *Why Four Gospels* (1876). That book served a useful purpose in a popular way a generation ago. Parts of it are still pertinent and helpful, but it fails to furnish the information needed today. Much water has run under the mill since 1876 and a great deal more is known concerning the character and origin of the Four Gospels. But the debate goes on and is likely to continue. A vast literature has grown up around the Gospels (see pp. 89 to 107 of my *Syllabus for New Testament Study*).

It is not as easy to answer the question now as it was for Gregory in the nineteenth century and for Irenaeus in the second. Irenaeus held that only four Gospels were possible because there were only four corners of the earth or winds. The reason given merely causes us to smile today, but it at least shows that for a good while the Christians knew only four Gospels or accepted only four as authentic and authoritative. We know this fact also in other ways. The *Diatessaron* of Tatian is now known and can be had in English in a translation by J. Hamlyn Hill (1894) and in Hobson's *The Diatessaron of Tatian and the Synoptic Problem* (1904). Tatian in the latter part of the second century combined our Four Gospels into one narrative. Why did he use only these and no others? The Old Syriac Version of the Gospels

as shown by the Sinaitic Syriac of Mrs. Lewis and by the Curetonian Syriac had only our Four Gospels. The same thing occurs in the Old Latin Version and in the Egyptian Versions. The oldest Greek manuscripts of the New Testament known to us, the Codex Vaticanus and the Codex Sinaiticus of the fourth century, give only our Four Gospels. The four beasts in Revelation 4 and 5 were early interpreted as meaning our Gospels. The early writers did not agree as to the application, though most of them took the lion to refer to Mark's Gospel (the Lion of St. Mark's Cathedral in Venice), the eagle to John, the man to Matthew, and the calf to Luke. But the fact of four Gospels lies behind this fantastic interpretation.

We know of other gospels that had some vogue like the Gospel according to the Hebrews, the Gospel of the Ebionites, the Gospel according to the Egyptians, the Gospel of Philip, the Gospel of Thomas, the Gospel of Peter, the Gospel of Matthias, the Gospel of Nicodemus. Some of these are still only names to us. These are not of equal interest or value. The Gospel according to the Hebrews is the one most frequently mentioned with occasional quotations by Irenaeus, Clement of Alexandria, Origen, Eusebius, Hegesippus, Epiphanius, Nicephorus, Jerome. Epiphanius tells of the Gospel of the Ebionites in rather confusing language without making it clear whether it is not the same as the Gospel according to the Hebrews which was undoubtedly used by the Ebionites. It is not clear what the relation of this Gospel was to our Matthew. It was probably a divergent form of it used by the Ebionites to suit their views. The Gospel of Thomas is an infancy Gospel with apocryphal stories about the child Jesus. Portions of the Gospel of Peter have been discovered which deal with the death of Christ. It is Docetic in teaching and uses our Four Gospels. The Acts of Pilate (Gospel of Nicodemus) gives a late account without historical value of what tradition told about Pilate and Jesus. One can find all that is really known about these spurious pseudegraphic gospels in *The Apocryphal New Testament* (1924) by M. R. James. These fragments show how busy men were in trying to supplement the Four Gospels. But the sober sense of Christians set them all to one side. The contrast is evident today. One wonders all the more at the restraint in our Four Gospels when he sees imagination running loose in the apocryphal and heretical gospels which are worthless. They are of value to us as an answer to certain wild men in criticism who seek to brand our Four Gospels as of no historical worth and on a par with such legendary trash.

But our Four Gospels were not all written at once and they hold an undoubted relation to each other. We can best approach the problem backwards. The Gospel of John is the latest of the four. It was written to fill in lacunae in the other three. There is still a deal of discussion concerning the Fourth Gospel, but it is no longer possible to treat it as a late second century treatise. Dr. C. F. Burney, *The Aramaic Origin of the Fourth Gospel* (1922), actually argues that it is earlier in

date than the Synoptic Gospels. That is hardly likely, but the author shows unusual knowledge of Palestine and there are curious notes of Aramaic idiom here and there. It is a regular cult today to deny the Johannine authorship of the Fourth Gospel, but it is still the simplest explanation of the complicated data with which we are acquainted. At any rate it is safe to assume that this latest and greatest of the Gospels, if not the greatest of all books, was written before the end of the first century. The author claims to be the Beloved Disciple (21:24) and the Apostle John is expressly stated by Irenaeus, on the testimony of Polycarp who knew him, to be the author. But the difficulties of the Fourth Gospel do not end with disproving the authorship. The historical value of the book is challenged by many who admit its spiritual insight. The high claims of Jesus in this Gospel are urged against its credibility, though they can be paralleled in most points from the Synoptic Gospels. The Prologue uses the term Logos as a description of the pre-incarnate Son of God. Undoubtedly this word has Greek philosophical affiliations from Plato on, though Philo had given it a Jewish turn. The term is one aspect of the Son of God as Messiah is another. No single term can express all that is true of the Saviour. But the Fourth Gospel drops the use of Logos after the Prologue, though the whole book is written to prove that Jesus is the Messiah, the Son of God, and to induce belief that will give life (20:30f.). One may be willing to admit that the aged John, rich in mellow memories of Jesus Christ, wrote out his marvellous interpretation of Christ with some freedom of adaptation as appears in the Synoptic Gospels in their reports of the sayings of Jesus. But the result is in essential harmony with the facts and it is a true picture of Christ, the greatest picture of Christ, the one that comes nearest to evaluating him at his real worth after testing him for more than a generation after his ascension to glory. It is not hard from this point of view to see why John wrote the Fourth Gospel. He has told us himself. It is the eternal gospel of God sending his Son to redeem a world lost in sin. This picture of Christ has stood the test of experience through the ages. Christ has revealed himself to us in life and in death as John here describes him. The result is the spiritual gospel that appeals to Christians of all times.

But there is a line of cleavage between the Fourth Gospel and the Synoptic Gospels. Most that is in the Fourth Gospel is not in Synoptic Gospels. John added to what they had already told. But I do not sympathize with the idea of leaving John's Gospel to one side as not worth using in forming our picture of Christ. We need the Fourth Gospel to fill out the picture in the Synoptic Gospels. It used to be said that in the Synoptic Gospels we have the historical Jesus while in the Fourth Gospel we have the Christ of theology. But, if Jesus was deified, it was done before the Synoptic Gospels were written. We want to get back to Christ, but the Christ that we find in the Synoptic Gospels is at bottom the

Christ of John and of Paul. It has become the fashion with some critics to lay it all on Paul and to blame Paul for the whole business of the deity of Christ as opposed to the simple humanity of Jesus. It is quite possible that Luke and even Mark felt the influence of Paul's interpretation of Christ, but the criticism of the Synoptic Gospels has left us, when all is said, with the Christ of John and Paul.

It seems clear that Luke was the latest of the Synoptic writers who wrote. I have expressed my own views about Luke at length in *Luke the Historian in the Light of Research* (1920). Luke tells us himself why he wrote (1:1-4). There were many attempts before him to set forth aspects of the life of Jesus Christ. Luke made careful use of them and traced his story from the beginning with accuracy and with order. There were eyewitnesses of Jesus who told what they knew. There were written accounts and Luke used them. He evidently felt that no one of them was adequate for the instruction of Theophilus and of others. He does not say that he will tell all that he knew, but he does give a proportionate and balanced story that has continued to be the most beautiful book in the world. We do not have to guess about Luke's Gospel. He thought that he could give a more complete account of the earthly life of Jesus than any one had given before and hence he undertook the task. The result fully justifies what he did. He was well equipped for the undertaking. He was a man of culture, a learned physician, a Greek who had become a Christian, a friend of Paul, and one able to present Christ in his universal aspects to appeal to the Gentile world. Luke had leisure during the two years in Caesarea with Paul to make his researches in Palestine and to secure the data for his book. He may even have written the book before he went on to Rome. We do not know who Theophilus was, but the dedication of the book to him does not mean that Luke had no one else in mind in writing the book. It is plain that Luke has real literary skill, but he is also painstaking and careful in his use of his material. It is worth noting that this Greek physician of culture records the Virgin Birth of Jesus with simple faith. He is the first Greek scientist who faces the supernatural aspects of Christ's life and he accepts the deity of Jesus Christ as every scientist should. Since Luke wrote the Gospel before the Acts, the date turns on the date of the Acts which Harnack puts during Paul's stay in Rome, that is before A.D. 64. Luke closes the Acts apparently because events had gone no further. Paul was still a prisoner when Luke concludes the Acts. This would put the Gospel somewhere around A. D. 60.

It is not certain that Matthew wrote his Gospel before Luke, though it seems likely. Even so it would not necessarily follow that Luke made use of Matthew's Gospel. That may be true or not. It seems hardly probable that Luke used our Greek Matthew in the same way that he did Mark's Gospel and the Logia. It is quite possible that Luke may have had a copy of Matthew's Gospel

before he gave the finishing touches to his own. What is plain is that both Luke and Matthew had some of the same sources, for so much of the material is identical in substance and in form. Each has his own style and way of using it. Luke is more orderly and Matthew is more topical. Each has a great deal that the other has not. Matthew's Gospel is written to convince Jewish readers that Jesus is the Jewish Messiah. Luke wrote to show the Gentile world that Jesus is the Saviour of the world. Curiously enough our Greek Matthew has comparatively few Hebraisms. Papias says that Matthew wrote Logia of Jesus in Hebrew (Aramaic). That raises the question whether Papias refers to our Greek Matthew or to an Aramic book which was earlier. If Matthew wrote an Aramaic book of Logia, he could have written another book in Greek or some one else could have used his Aramaic Logia as one of the sources of our Greek Matthew. Only in that case our Greek Matthew would not be so fully the work of Matthew. But the motive behind our Greek Matthew is the desire to give reasons for believing that Jesus is the Jewish Messiah. He does this by grouping collections of the sayings and miracles of Jesus and shows how many Old Testament prophecies find a fulfilment in Jesus. It is noticeable that the story of the Virgin Birth in Matthew is from the standpoint of Joseph while in Luke the standpoint of Mary appears. The two genealogies are also quite different in Matthew and in Luke. Like Luke, Matthew makes evident use of the Gospel of Mark and of another non-Markan source called the Logia of Jesus. Matthew's Gospel comes first in most of the manuscripts as in our modern New Testament. For this reason it is read more than any book of the New Testament. It has been called the most useful book in the world.

Behind both Matthew and Luke lies our Mark as any one can see from a harmony of the Gospels. Nearly all of Mark is in either Matthew or Luke, most of it in both. It is plain that Mark's framework is followed by Luke and by Matthew in broad outline. But why did Mark write his Gospel? He evidently wrote before Matthew and Luke as well as before John. The book itself does not make this point clear. It is very brief and covers the main ministry of Jesus and his death. It has much less of the discourses of Jesus than the other Gospels. It is more objective and very vivid and dramatic. Because it is so early, many critics give more credit to what is in Mark than to what is in the other Gospels. So then Mark's Gospel was the earliest of our Gospels and occupies a place of great strategic force in modern criticism. The early Christian writers have a good deal to say about Mark as Peter's interpreter and amanuensis. It seems that Peter's preaching, of which we have a specimen in Acts 10:36-43, was written out by Mark who preserves Peter's vivid details and pictures (see my *Studies in Mark's Gospel*). This fact apparently explains the absence of anything about the birth of Jesus or the early ministry of Jesus. It is frequently argued now that the silence of Mark throws doubt

on the Virgin Birth of Jesus. That is a *non sequitur*. Mark has nothing at all about the birth of Jesus. Why not say that therefore he was not born at all? The argument from silence is very precarious. Mark may have known nothing about the Virgin Birth of Jesus. It was not a thing that would enter into the preaching of the Apostles. Mark does recognize Jesus as the Son of God. The book is often called the Roman Gospel, because it may have been written in Rome. That is possible and is one of the early traditions. There are some Latin words and idioms in the book. There is more action in it also and less speaking. But it undoubtedly was one of the earliest attempts made to present in outline the main events in the life of Jesus.

But modern criticism has proven that both Matthew and Luke made use of another source, a non-Markan source, the Logia of Jesus, perhaps the very book meant by Papias, perhaps written by the former publican Matthew. One can take his harmony and trace in broad outline this book by combining what is in both Matthew and Luke and not in Mark. This is a document much earlier than Mark, whose Gospel may have been written as early as A. D. 50. Sir W. M. Ramsay thinks that the Logia of Jesus may have been written as early as A. D. 30. Matthew may indeed have kept notes of the teaching of Jesus and he may have written them out the first year after the death of Jesus. It is extremely interesting to see the picture of Jesus as presented in the Logia, our earliest picture of Christ. I have shown in my *The Christ of the Logia* (1924) that the picture is at bottom the same as that in the Synoptic Gospels, John, and Paul's Epistles. In this earliest document Jesus is both Son of God and Son of Man. The disciples grew in their comprehension of Christ, but there is no evidence that these early documents can be worked over in the interest of a Johannine or Pauline Christology. In simple truth criticism has pushed the

story of Christ back to the sources as far as it can go. At the very beginning we stand face to face with the Lord Jesus Christ who is more than mere man. It is unscientific not to recognize this simple fact.

There was a time when no gospel of any kind had been written. We have carried the story back to the life of Jesus itself. The events had all taken place. The Apostles and others were busy preaching the marvellous story as they knew it. It was true before it was written or it never was true. But it was not long before one or another jotted down what he knew about Jesus. The impulse to write was inevitable, but they could not wait for books. The New Testament has not made Christianity true. It was true before. Christianity made the New Testament. The Four Gospels, as we have them, came one by one. They were written by wonderful men, each fitted for his special task. For sheer charm they stand alone in all the world. There is no special virtue in the number four. We do have a *Four-fold Gospel* (Abbott), but it was once onefold, then twofold, then threefold. We need all four aspects of Christ to get a complete picture of Christ. Even then we do not get it all, for John says that, if all the things that Jesus said and did were written down, the world itself could not contain the books that would be written. We can thank God that these were written and that they have come down to us and that we can read them in the original Greek and in our modern English.

There is not necessarily any particular value or virtue in the number four. This happens to be the number that were written and that stood the test of time and of use. If the *Logia* had survived, there would be five. The parts used by Matthew and Luke have survived. The Oxyrhynchus Sayings of Jesus, discovered some years ago in Egypt, may be a sample of other sources used by Luke. He said that they were many.

Will the Present Church Survive the Present Century?

A Message for the Year 1925 and for the Last Three Quarters of the Twentieth Century

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

It is a question to make one wax pensive. A pessimist will have a ready negative and all the reasons why. An optimist will with equal confidence bring forth an affirmation and its certain supports. But some of us have become a bit gunshy of both these viewpoints. Life's experiences and human history both witness to the fact that neither the pessimist nor the optimist has the answer to such questions. The certainty evinced by each reveals the influence of varying temperaments rather than of well thought-out observation and reasoning. The only real optimist after all is the pessimist who has overcome his natural pessimism. The rest are mostly rainbow chasers.

Either they are ignorant of the facts, or they select the facts they prefer to regard.

Furthermore, why be pessimistic if the present church did not survive the present century; or why be optimistic if it did? Are we quite sure that it ought to survive? Personally if I were to prophesy what I hope will be true of the year 2000 I would confidently prognosticate the existence of a religious situation from which the memory of the present sects, their names and peculiarities, would be as thoroughly wiped out as those of the first three centuries in the churches of Asia Minor. I only fear that situation is quite too ideal to expect at so early a date. The best one can do

is to hope, pray and work that the year 1925, and each year thereafter, until the millennium (whatever that may mean) shall witness the increasing unification and spiritualization of the world's religious forces now so sadly misrepresented by the existing forms of church mal-organization.

The future of the church—and I do not mean of the churches—is guaranteed by the Master's own faith in his divine enterprise made good through nearly twenty centuries. Assured of that fact as part of my own faith in the living God and the undying religious aspiration of humanity, I can think of two things that are eternally fundamental to the future of the church, and two other things that just now are pressingly important. There is a difference between things fundamental and things important. Incidentally, on that distinction, and the proper classification of the things that belong under each, depend most of the historical differences between the present denominations; and also the differences between those who today claim the title of "Fundamentalists" and those who are commonly dubbed "Modernists." I will relieve the editor of *The Expositor* of the necessity for using his blue pencil by judiciously refraining from discussion of that topic. Such discussion is properly ruled out of its pages as a practical working magazine for all churches.

The two things that all will agree are really fundamental to the survival of the church in any form, are absolute loyalty to the aims of Jesus Christ, and faithful use of the methods of Jesus Christ. Both these, his aims and his methods, are spiritual. He sums them up under the kingdom of God. His own supreme aim and the aim that he entrusted to his followers was to establish the kingdom of God. The kingdom of God in brief has two features: a body of principles, and a body of persons. As a body of principles it consists in the rule of God in the hearts of men. As a body of persons, it consists in the men in whose hearts God rules.

Paul caught perfectly the Master's viewpoint when he said, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." In other words it is not material in its aims nor in its methods. Its aims are qualities of Christian character: righteousness, peace, and joy. Its methods are not by feeding people material benefits. It is accomplished in the actual being and by the actual presence of the Holy Spirit. The church has generally acknowledged the spiritual aims of Christ and its own obligation to realize those aims in its people. It has not been so sure-footed in following his methods. Too often it has depended upon material methods of accomplishing spiritual aims, a process that never works anything but material results, with the consequent degeneration and weakening of the church. The Master depended on prayer and witness and personal character for results. His method was direct and simple and spiritual. We have become devious, complicated and material. We simply do not believe in the spiritual methods, or we are tongue-tied, embarrassed and impotent when we try to use them.

We constantly turn means into ends. Creeds, codes, ceremonies, organizations, institutions, these be thy gods, O Israel! Religion needs these as scaffolding; but in constructing and conserving them we forget to build the temple. The kingdom of God gets no chance when these are uppermost in our minds. The church does not need less ways of giving its witness than it now has. It needs more spiritual content in its witness, and more dependence by prayer upon the power of God to make that witness effective in a material age and a material world. The first task of the church is to re-define its aims in the terms of its avowed Master, and to concentrate on those aims its full undivertible attention. Then it must go at their accomplishment in the way its Master did, using creeds, codes, ceremonies, organizations and institutions as the gardener does his hose, merely to give direction and force to the stream of water he is using. Waving an empty hose at a garden refreshes no flowers or vegetables, and "performing" so-called religious stunts saves no sinners and empowers no saints.

These things are undebateably fundamental. Without them the church is not the church. The church has been respected and has grown when, and only when, it has been true to them. It will survive the century in no form whatever if it leaves them out of its life. The most worthwhile thing the churches of all names and sorts could do in 1925 would be to take the Master at his word and seek first the kingdom of God and its righteousness, taking the chance of faith in him that all other needful things will be added in the natural course of a truly spiritualized program. It might discover that some things it has regarded as most essential are of no special importance whatever.

It would really be quite interesting to see ourselves as the year 2000 will estimate us, and our clumsy ways. Doubtless we will, by some at that time, be looked back upon as living in the "good old days" when all was right and wise. To others probably we shall offer occasion for most condescending reflections by reason of our old-fashioned ideas. It should console us that they will be no nearer the truth about us than we are about those of seventy-five years ago on whose ways we differ so trenchantly. Let us right now humbly mind our own business, which in this matter means the Lord's business, and not waste time on times remote in either direction.

As to the things important to the church at present, the first is that more and more it must be a juvenile church. It goes without saying of course that without children and youth there will be no future for the church or anything else. But what kind of children and youth? It is surprising what a large part youth has had in running the world. Some one has called attention to the fact that Alexander, Hannibal, Columbus, Newton, Luther, Calvin, Joan of Arc, Hamilton, and many others were many of them less than twenty-five when they did their great work and all were less than thirty-five.

Careful authority shows that 15 out of every

20 Protestant children have no proper religious education whatever; two alone of the remaining five have adequate training; the average time afforded by the churches is for a year 35 periods of less than 30 minutes. For secular education we spend about \$31 per pupil per annum and for religious education about \$1. There are 12 states that forbid all religious matter in the public schools; 30 do not forbid it but discourage it; 6 only require it. It is useless to blame the homes when they are today largely run by people who are the direct result of that sort of civic paganism. Our public school teachers can talk about Jove or Venus, but not about Jehovah or Jesus. Morals if emphasized at all are based on good policy rather than religious principles. There is no task that rests so profoundly and obviously upon the church as that of providing adequate religious training for its own young people. It must or it cannot survive the generation to say nothing of the century.

What will be the ideals of our grandchildren? I do not know. I know of three that they must have or there will be no America to say nothing of a church. The first is the ideal of the gasoline engine. I mean speed. We "old 'uns" had better quit crying down speed and accept the fact. There is no sin in speed. The sin is not in the haste of the world, but the slowness of the church. Water, earth and air are roaring with gasoline conveyances. Speed is the middle name of the present generation and youth is at the wheel. "Speed away! speed away! on thine errand of light!" says the old missionary hymn. Brother preacher, take that hymn for a sermon theme some time and show how it fits the call of the times, and the spirit of youth.

The second ideal is that of the "sacrifice hit." Youth must be taught to do for the church and for society what the batter does with a runner on first. Bunt the ball, go out at first, in order that the runner may be advanced to second or third and the team get another run. It is not so much a sacrifice made from love of the runner as of the team. It means the kind of devotion in the pursuits of peace that the soldier shows in the crises of battle. Thank God, youth has that spirit in no small measure today, as it also has the ideal of speed.

The third ideal is that of the shoulders of Atlas. The world must be lifted as a whole from now on. America must not be advanced at the expense of Europe or even of little Japan. There is no longer a possibility for the old sectional method of uplifting the world. You must get its shoulders under the whole earth by getting the vision of its common needs and working for international righteousness, peace and joy: the kingdom of God. Yes, the church must be a juvenile church and realize that these three ideals were those of the Master who accomplished more in three years than any other man in thirty; that he sacrificed himself for humanity; and that he died for the whole world. And he did it all before he was thirty-five. All this the church must teach to its youth.

The second thing of importance needed is that the church must become a masculine church. I do not mean a male church. I mean a church that does things man-fashion, aggressive, progressive, courageous, strong. Too long the church has accepted the effeminate conception of Christ presented by medieval art. Too long the "meek and lowly" side of his nature has been featured in sermon, Sunday School and especially in the dribbling hymnology that has rendered anemic the minds of the church for nearly a century with its thin dilution of sentimentality and spiritual truth. His meekness and lowliness and gentleness were qualities of his inner spirit not of his program of activities.

My own thought of him presents a man physically and intellectually the counterpart of Bismarck, Gladstone, Roosevelt, Mussolini, endowed with a radiant compelling personality that carried the people with him by sheer force of winsome and masterful appeal. Strength, courage, endurance, energy, enterprise, self-control, purity, loyalty to truth and right, reverence and chivalry toward women, comradeship with men but independence of them—these were the marks of his masculinity. He mixed on equal terms with noblemen, fishermen, centurions, rulers, lawyers, scribes, Pharisees, Sadducees, Herodians, Greeks, Romans, Samaritans, publicans, harlots, lepers, blind, deaf, dumb, palsied, demoniac, insane, widows and little children. He attended banquets and drank from the wayside well. He was a man among men always with the crowd and usually the crowd with him. He lived the most strenuous life the world has known and yet at his heart his yoke was easy and his burden light because he lived perpetually in the sense of the presence of his Father.

Let the church study anew its Master on that side of his nature and find a new inspiration for the year 1925 and for the unfinished century ahead. Particularly do its preachers need to rid themselves of the last remnant of the pitifully effeminate mannerisms and even more despicably cheap amiability that has given the popular drama material for its stage caricature of the preacher. Our preaching also needs a less apologetic and trucklingly tolerant attitude. We dodge plain issues of truth in interpreting the Bible lest we offend some of the dear old saints—and they need not be offended. But, as a recent writer puts it, we had better take the risk of disturbing the ideas of some old lady than of misleading the faith of some young girl by glossing over and leaving unchallenged some viewpoint of truth that that girl will have to unlearn in college at the peril of her whole religious life. Whatever our own point of view may be let us be manly enough to state faithfully and fearlessly what we believe with full consideration for the convictions of those who honestly differ. In its convictions, its policies, its preaching and its program of work the church must evince a spirit more courageous, aggressive and challenging than it has often shown if it is to survive the present century.

A recent traveler in Russia working for the interests of Protestantism in Europe relates the

following incident. He had shared in a long interview with representatives of the old Russian church in which these earnest old priests had discussed with him most seriously the future of religion in that tempest-swept country. After prolonged discussion one of them rose and pointing to a long row of portraits of ancient saints and priests that hung about the room exclaimed,

The Evangelism that Evangelizes

REV. WALTER RICE DAVENPORT, St. Albans, Vermont.

Every right-minded pastor believes it the duty of his church to add to its numbers. Some have more conviction with regard to this than others, but all concede the basic contention that if the church of our risen Christ is ever to win the world to him it must not only win more people to him, but also to itself.

There are different opinions with regard to methods of evangelism wisest for use today. Owing to changing creeds and conditions the task before the preacher is vastly more complex and difficult than a half century since. Civilization is an altogether different thing now from fifty years ago, and the distractions against which the preacher has to contend are many-fold more and stronger than then.

One thing may be set down as certain; the possibility of a present-day repetition of the old-fashioned method of mass evangelism by means of crowded meetings and public appeal is no longer possible so far as great results are concerned. Sensational methods and much expenditure of money may bring a crowd, but the crowd is almost all church members. It is useless to speculate as to why this is true. It is far better to ask what should be done in view of the fact that this condition does prevail. Useless laments over a distant past never remedied the defects of the present.

Of course, it is freely admitted that any series of meetings honestly held by Christian people may be fruitful of very much good. The saints may be strengthened; their faith may be quickened; their zeal may be stimulated, and their prayer-life intensified. Also a very few people, mostly adolescents, may be brought to the Lord and into the church. But the meager returns produced by all such methods in the immediate past prove the contention that the age of wholesale conversion by public appeal is in the past rather than in the present.

That does not prove, by any means, however, that the day of large numbers of conversions and accessions is past. By no means. If the mountain will not come to Mahomet, Mahomet may go to the mountain. That is an easy task. As great victories are recorded in the church today as ever occurred during the past century. The methods by which such results are secured differ, however. The same ends have been reached and chapter and verse proving this could be cited *ad infinitum*.

The method which is used with such large success today is par excellence the New Testament method, the same method which Jesus

"These are the patriarchs of the past." Then pointing to a portrait of Christ that hung before them all he said impressively, "He is the symbol of the future." Let the church in Russia and America and everywhere give all honor due to its great leaders of bygone days, but let it find its future in Him who is the same yesterday, today and forever.

himself used. It is the mobilizing of the choicest of the lay members of the local church and the sending of them out two by two, as Jesus sent The Twelve, and later The Seventy, that gathers in the harvest which is today ripe for the reaping.

There is no mystery about it; indeed, it is so simple and so logical that the only wonderful thing about it is that this method has not always been in use. And the results which it produces are so great and secured so easily and so quickly that people can scarcely believe their eyes when they see the converts before the altar of the church receiving holy baptism.

This is the method. The pastor makes out most carefully and fully a list of his unchurched constituency. All persons who would employ the pastor of this church for a wedding or a funeral, or any similar service can be reckoned as among his constituency and those for whom his church is responsible for spiritual nurture and culture. He should put one name only on a card. This is his list of "prospects." They may mean to him what a list of prospects may mean to an insurance agent. He can spread them out on his study table day by day and think of them and pray for them until his heart is hot within him.

Then he may select with great care a limited number of the most faithful and responsible of the members of his church to aid him in the work of visitation. These people should be folks who stand well in the community and have discretion as well as piety. After training these the time has come when he can send them out. Of course they will almost all of them put up all kinds of excuses at first as to why they should not have been selected: they have had no experience; they have no fitness; they do not know how to do it; they would make a failure if they tried; they would make things worse if they tried; he had better get some one else, etc. But a wise and tactful and prayerful persistence will usually enable the pastor to secure a limited number of people who will, perhaps to please him, make at least an initial effort to do the work.

The work should all be attempted within a limited space of time, just as is the canvass for funds for the current expenses of the church. The same kind of psychology governs in each instance. One week will enable the various teams and the pastor to visit all of the unconverted within parish bounds. The lengthening of the period, or the leaving it to the volition of the worker is fatal. "Now is the accepted time" for the worker as well as for the one to whom he goes. The

workers should meet at the church for a little supper at which time they can give the reports of their success the previous evening and receive their assignments for that evening. This assembling at lunch is highly important to give heart and courage to the workers. Of course, the pastor will exercise all of his wisdom in yoking up the workers two by two, and also in sending them to the proper prospects.

To illustrate the difference in the result at the present time of the old method of evangelism as compared with the new, a case a year old may be cited. Two cities of some 20,000 each are located not far apart. In one case the members of a certain church, believing with all of their heart in the old method of mass evangelism, raised a thousand dollars for the best evangelist in their entire denomination, also raised sixteen hundred dollars for miscellaneous expenses, and then side-tracked everything else for four long weeks and gave themselves heart and soul to the work of winning as many as possible to the Lord and the church. As a result, the pastor took into the church forty persons, mostly adolescents (the class most easily reached), and "hoped to get ten more" later.

In the other city, due preparations were made in advance, and the work of actual visitation began on Sunday afternoon and closed the following Friday night. As a result the pastor received two hundred and sixty-nine into the church on one Sabbath, and enough later to bring the number to a figure over three hundred, the largest single

event in the entire history of Protestantism in that state! Only a Sunday or two ago another church received into its membership a round hundred as the result of another six days' campaign. This method succeeds in city and country and churches of any size or character, provided it is actually "worked."

Note some of the accompanying results: a vastly larger number of the converts by this method are adults, often many business men. They are not brought in as the result of some sudden wave of emotion, but as the result of careful deliberation and thoughtful decision. Moreover, some of the most gratifying results are seen in the after lives of the workers themselves who in their visits get a consciousness of the preciousness of the Gospel and the joy of winning folks to the Lord such as they had never before deemed possible.

Not all won in this way remain faithful, but extensive inquiries have shown that the converts won thus are at least as faithful and valuable members of the church as those already in its membership when the campaign took place.

This method, the New Testament method, the method of our Lord himself, works, and works most marvellously when thoroughly tried. And it works better and better the longer it is tried. And the workers come to feel, as did the victorious Seventy when they returned from their first trip, that even the very devils are subject to them, and that the Lord God Omnipotent is with them.

A Candle-Light Service For the New Year *Round the Year with Christ*

REV. FRED SMITH, Newton, Kansas

Presented by twelve girls in white, representing the months of the year. Each holds a white candle, which, as her turn comes to speak, she lights at the flame of a large candle resting upon the Bible. Before giving the program, the pastor explains the significance of the various parts: the large candle representing Christ, the Light of the World. The candle is placed upon the Bible, the base of the Church, by the pastor, who proclaims the message of Christ and the Bible. The twelve girls symbolize the unsullied months of the New Year; they tell briefly how the year may be kept pure for Christ and the Church.

The church is then darkened, the one light representing Christ shining in the darkness. Following the calendar each girl comes forward, gives her message, lights her candle at the Source of all true light, places her candlestick upon the table so that the completed effect is that of a lighted Cross at the head of which rests the Bible supporting the large candle representing Christ with the minister standing at the head of the table.

When the cycle of the year is complete, if the arrangement of the church interior will permit, the congregation lines up around the walls of the auditorium, each person holding a small candle, given to him on entering the church. The piano or organ is played softly to the tune of "Whittier" and the twelve "Months" take up their candlesticks and

move down into assigned places in the audience and light the candles of those near to them. Meanwhile the pastor has stepped into the center of the gathering, carrying the lighted candle symbolizing Christ, and when all candles are lighted, the congregation sings some appropriate verse or hymn emphasizing Christ as the Light of the World.

The mechanical features of this service come from suggestions of a similar service carried out by the Rev. Dr. William L. Stidger, of Detroit. The text is original.

January

I am the month of new resolves and fresh beginnings. In the old Pagan mythology men spoke of me as the doorkeeper of heaven. Yet, this I know, that unless men light the torch of their hopes at the Source of all true Light all their resolving will but lead to outer darkness.

Let us enter the New Year with the words of Frances Ridley Havergal:

*"Another year is dawning;
Dear Master, let it be
In working or in waiting,
Another year with Thee.
Another year of service,
Of witness for Thy love;
Another year of training
For holier work above."*

February

I come representing the shortest and yet in some respects the greatest month of the year for Americans. For this is the month wherein we celebrate the birthdays of the great and the good. In this month we honor the name of the great Father of our Country, George Washington, and the name of the Saviour of the Union, Abraham Lincoln. That their names and fame may not perish from off the earth I this night light my candle at the altar from whence they received their inspiration and light. So long as America keeps this light shining before men, so long will she be the leader of men and of nations toward that fair city whose foundations are laid in righteousness and equity, whose builder and maker is God.

March

March is a holy month in the calendar of the Christian year, and I, representing March, would have all men remember the worth of this month. It is the season of Lent, the time for remembering the passion and sacrifice of our Lord. Therefore, as I light this candle from his divine Flame, let us think deeply on the great things of the soul, turning from the superficial to the real things. Thus shall we become one with that great and holy company who, for the sake of the larger good of man, walk the way of Calvary with Him who for the joy that was set before him endured the Cross, despising the shame, and is now set down at the right hand of the Father who is in heaven.

April

April's resurrection scene recalls to us the joyous fact which is the strong foundation of our faith. In this month we sing the songs of triumph which proclaim that our Christ is the victor over sin and death. Unless a man take you in this fact he has failed to reach the life that is life indeed. Therefore, when the genial warmth of the sun stirs new life in the earth, do not forget the rising of the Lord from the bonds of death whereby he proclaims to all the world that it is the spring of souls at Eastertide. And as a pledge of joyful remembrance of this fact I light this candle at the light of Him whose glory fadeth never.

May

In the ancient time, so the Hebrew story runs, God created the heavens and the earth and all that is therein; and on completing his great task, he looked abroad and declared that it was very good. As the month of May comes round and Spring trips north again, spilling beauty everywhere, we who light the candle of life at that of the creative Christ can look abroad and echo the words of God after him. His voice is on the waters. His breath is on the flowers. The time of the singing of birds is come. The winter is past and gone, and the flowers appear again on the earth. The gladness of May calls us to worship him whose light bringeth joy to man and growth to nature.

June

June is the month of roses and of home-making, for Love and Beauty ever should be mates. Yet roses can wither and love can die and the light

of June turn to the darkness of doom. Not so, however, will it be for those who have the Light of the World upon the altar of their homes. For he, who is the Rose of Sharon and fairer than the lilies of the valley will ever make life fragrant with the perfume of his holiness. Darkness shall not come upon their path, for in the light of life they will walk until all their days are done.

July

To all Americans July is the nourishing month of patriotism. We glory in the fact that we are a free nation. But let us beware lest our patriotism degenerate into a narrow provincialism. It is easier for a nation to be selfish than for that nation to be spiritual. I would have the good of America crowned with brotherhood from sea to shining sea. America the beautiful will remain America the glorious only as she lets the light of the Lord shine upon the Stars and Stripes. And that this light shall not fail throughout the coming year I take my light from him who is the Lord of lords and King of kings.

August

I come calling the sons of men from the fields of toil to the Temple of Open-air, where God dwelleth in the wide open spaces. For truly, to those whose light of life is lit at the light of Christ, the heavens declare the glory of God and the firmament showeth his handiwork. Yet in the month of August many who go on vacation leave the path of rectitude, for they see naught of the God who paints the wayside lily and the sunset heavens. Thus the light which they have is but darkness still.

So when to the templed hills you go, add the light of Christ to the light of day, and joy that is rich and free shall be yours, for you will have Him for company in whose hand are pleasures for evermore.

September

And when September calls you back again to school and home and office and mart may you be ready for the work which lieth before you. May you work in the strength of the Lord and in the power of his might. For this is the month wherein we honor the man of toil and ascribe dignity to labor. We who work in the name of the Lord would have all men look upon work as a sacred duty and not as a sinister curse. Labor too often runs with selfishness to its own undoing. The time has come to spell out labor in terms of service. The chief end of labor is not to make money, but to build the commonwealth of God and realize the brotherhood of man. In this hope I light my candle that the man who does his work will do it as for God's law, making that and the action fine.

October

October is the month of ripening harvests and on every hand we see the goodness of God displayed. Men plow the fields and scatter the good seed on the land, but it is fed and watered by God's almighty hand. He sends the snow in winter, the warmth to swell the grain; the breezes and the sunshine, and soft refreshing rain. Yet some men talk as if the harvest was the fruit of their skill alone. Good for them would it be if

they realized that they are only the junior partner in the concern. Before Abraham was, the eternal God was giving seedtime and harvest, and after men have gone the way of all flesh still from his boundless providence the cycle of the years will come. His goodness faileth never.

Therefore, in the joy of this age-long fact I light my candle in faith, knowing that the promises of God are a sure and firm foundation whereon to build our hope.

November

And when dark November comes and the crops are gathered in, we who are the Pilgrims' children will come in the spirit of Thanksgiving to the House of the Lord and bring to mind all the way that our God has led us.

For though the days are shortening and the winter's darkness is at hand, we have a light, the Light of Life, that shall light us through the darkness of winter, even the cold grey winter of death, until we come at last into the light of the eternal day of Heaven.

December

Thus can we who serve the Lord's Christ come to dread December with a carol of joy and a hymn of praise, for this is the month when Hope was born. The light of life takes on a warmer glow because of the birthday of the Babe, which we celebrate at Christmastime. For Christ came to give light in darkness. And so through all the year, I would, as I light my candle at the altar of love, have you:

"Keep the Christmas bells a ringing,
Ringing on throughout the year;
Keep the candle light a-burning,
Burning on so bright and clear.

May your life be ever joyful,
Ringing true and shining bright,
Driving out all gloom and sadness,
Illuminate the darkest night."

(Assembly of congregation and singing of the closing hymn after the lighting of all the candles of the congregation.)

The Pocketbook Convention

Report of the Local Delegate to the National Convention of The Benevolent Order of American Pocketbooks

REV. ARTHUR G. ADAMS, Winnebago, Illinois

The retiring President made a speech in which he deprecated the servile position of Pocketbooks and advocated discussion of a united stand on moral questions.

The minutes of the previous convention were read and approved. The reports of the standing committees were heard and acted upon. The new officers were elected and installed. The well known Mr. William Folder from a nearby town was the new President.

As soon as the organization was complete Mr. I. Holdfast got the floor.

"Mr. President and fellow delegates," he said, "the suggestion of our worthy President just retired is one that has been in my mind for a long time. It makes my blood boil to see the way some of the members of this society allow the resources of the country to slip away from them. They seem to feel no responsibility in the matter at all. It is positively sinful to be careless in the handling of anything so precious as money. Our sole excuse for existence is to hold money, not to let it go. I move you, Mr. President, that this convention go on record as urging all the members of this society to allow only expenditures which are required for actual physical needs."

A voice from the left called, "Second the motion."

Mr. E. N. Joy got the floor and said:

"Mr. President, we cannot take it with us when we leave. Why not get the good of it now? I object to this group of delegates taking such a stand as that suggested by our fellow delegate. I do not want to cause any hard feelings, but I feel impelled to remark that the suggested policy would cause the quenching of the spirit of enjoyment and make life all a serious and somber

effort to grasp all that one can get and let nothing go."

Mr. A. Tightwad was the next to receive recognition.

"Mr. President, I resent the inference of the previous speaker as a personal affront to Mr. Holdfast and myself. We are both of us careful of every cent that comes into our possession, of course; but to accuse us of being niggardly and hard-souled is a calumny that I for one will not stand for. I want to urge as strongly as it is possible for me to do the adoption of the motion of Mr. Holdfast, and I demand that the aspersions of Mr. Joy be declared uncalled for and out of order."

Mr. O. B. Pleasant was immediately on his feet.

"Mr. President, and fellow delegates of this great convention, I am sure that Mr. Joy did not mean to make the insinuations which Mr. Tightwad thought he perceived in the remarks. Can we not in all future discussion just understand that no personalities are involved and that whatever is said is of a policy only, not of any personal bearing? I must admit that I lean much more to Mr. Joy's way of thinking than to that of the other two gentlemen who have spoken on this subject. There have been grave abuses and there is much need of more care in the control of our wealth, but let us not be killjoys."

Mr. Letsav A. Goodtime was recognized and spoke as follows:

"Mr. President, I am sure that the majority of this body will agree with me when I say that the chief aim of life is to get all the pleasure out of it that we can. What is money for if not to spend for a good time? It seems to me that all

this effort to curb the open-mouthedness of us Pocketbooks is a well-meaning but ill-considered effort which merely plays into the hand of that bigoted group who are constantly attempting to fasten blue laws upon us. And goodness knows we are apt to be blue enough without any more blue laws. 'As we journey through life, let us live by the way.' I advocate a more free expenditure for the joys of life. I would like to hear what Mr. Phat thinks of this motion to limit ourselves so stringently, and how he decides what is worthy of free expenditure."

Thus addressed, Mr. Phat secured the floor and said:

"I am perfectly willing, Mr. President, to do as the gentleman has requested. I conceive the most gracious of the gifts of a beneficent God is the prodigality, one might also say, of the variety of kinds of food with which he has showered the world. I feel that in gathering from the north, south, east and west the various viands and delicacies of nature that I am offering Him praise. Hence it is my constant delight to accumulate a great and diverse store of the foods He has given for our enjoyment. I feel that no expense is too great for this end."

Mr. S. P. Eeder rather excitedly asked for the floor.

"Mr. President, I cannot but feel that the aim just set forth as the chief use of money is unworthy of an active being. It would be more worthy an object in my estimation to spend such amounts on the attaining of an ever-increasing rate of speed. The feeling of exhilaration secured from high speeds is one of the keenest, most vital sensations known to man."

Al. L. Business, known to us all, then addressed the chair.

"It seems to me that we should put our efforts and our means into something that is more permanent than mere sensation. When we put money into business we are getting something for it. We achieve something; we accomplish results. If we are fortunate, we gain a good return and can then increase our business, which will then give us a still larger return with which to build greater business. Yes indeed, gentlemen, when it is a matter of business you can count on me to the last penny. But, no, I will not open up for any of these other causes suggested. If it is the intention of the motion to urge the care of means for the sake of increasing business I am heartily in accord with it."

Mr. U. R. Wright secured the floor next.

"Mr. President, I want to agree with Mr. Holdfast," he said, "that there cannot be too great care on the part of us Pocketbooks in scrutinizing the causes for which we open up. There has been too great laxness. You are right, Mr. Business, when you make your plea for putting all possible money into the channels of trade, for it increases the amount of money we have to trade with and therefore we can again increase the amount of trade. I want to assure Mr. S. P. Eeder that he is correct in his estimation of the exhilaration of

speed, while Mr. Phat shows a high appreciation of the goodness of the Almighty. I would move an amendment, Mr. President, that would include the views of these gentlemen—" Mr. Wright sat down in confusion amid hoots of laughter.

The president recognized Mr. Thotful Ness, who said:

"Mr. President, I have listened to all these suggestions, and it seems to me that there is one fundamental flaw in every argument that has been offered either for or against this motion. They are all selfish. I would like to suggest a larger view, a truer motive of judgment as to the extent to which we, as sincere members of this order, should open ourselves to any cause. One speaker referred to a beneficent God who provided for us. Yes, he has. We are favored ones. There is no place in the world today where there are so many temporal blessings as amongst us. But just because of this we are apt to lose sight of our real needs.

"Money is consolidated life. If we have earned it ourselves, it represents a part of our life. It should no more be wasted than should life itself; but on the other hand it should be used for as high aims as we would want to put the very essence of our lives into. In our country there is more money burned up in the mouths of men than is put into the work of all our churches added together. The money spent for chewing gum would put across the biggest missionary program that any Church Board has ever dreamed of. Call it not filthy lucre, it is filthy only when we stain it with our greed. It is, if we will make it so, the golden token of our brotherhood. The green dollar bill in one's hand may become the leaf of the Tree of Life which is for the healing of the nations. From your hand it goes forth to the ends of the earth as your representative, the messenger and interpreter of your spirit to multitudes who will never hear your name, but they may through the use you make of your money learn the name of the Lord of your life, the Master whom you serve.

"I appeal for a consideration of the greatest business on earth, either from the standpoint of the size and range of its inclusive interests, from the standpoint of the actual number of dollars used in its transaction, or from the standpoint of the greatness of its aim. The business of the Church of Jesus is the biggest thing on earth today. We may think it is not what it ought to be; it is for us to make it as we think it should be. We may think it is not doing all it should be doing; that is for us also to see to. But it is doing more than all other agencies combined to bring men together, and every movement for the betterment of men, for the lifting of high ideals as the standards of life, for the abolition of evils which have plagued man for ages, has its beginning in the ideals of the Church and the Spirit of Him who founded the Church, and who remains its Fountain Head, and its Leader. I appeal for a fair consideration on the part of us Pocketbooks of the needs and the claims of the Church upon us."

The Place of Poetry in the Life of a Practical Preacher

REV. WILLIAM L. STIDGER, D.D., Detroit, Michigan

Poetry has a real place, a pragmatic place, in the life of a practical preacher.

It is not simply something to be mulled over in a moment of leisure, under the study lamp, before the open fire of an evening after the chores of day are done.

"Poets are the trumpets which sing to battle; poets are the acknowledged legislators of the world," says Shelley.

Poets are just as practical as that in what they can do for a preacher.

I spoke before a great Annual Conference of Methodist preachers a while ago and in my address I stated that for year I had been reading a book a day and that, as far as I myself was concerned, I did not see how I could keep up my ministry in any other way.

After the lecture was over one of these "hard-boiled," critical type of a preacher came up to me and said, "So you read a book a day do you? Well, all I gotta' say is that the average preacher don't read a book a month." When he had finished that statement he had a look on his face as if that matter was forever settled. His utterance, like that of Sir Oracle, had finished that little matter.

I very humbly, and modestly and—possibly with a little touch of the carnal about my gentle remark—came back with this harmless statement:

"That's exactly the reason why he's the average preacher, my Brother!"

With a strange look on his face he went off.

I wonder if the average preacher reads a book of poetry a month? Frankly, I do not know. What I do know is, that if he doesn't, he is losing one of the most fertile sources of help, in a practical sense, that I know of.

In the first place, the Poets offer a Gold Mine of suggestions for Sermon Themes. Riches untold lie buried in these mines of the poetry of the world. Nuggets as rich as the mines of Mexico are scattered all through the poets.

The poets have learned to boil a sermon down into a single line. That is their forte. Some great writer has said that "A single line will outlast a Marble Temple," and that person is right. That line lasts because it has spiritual power in it.

Mr. Markham has often said to me, "We poets are preachers at heart after all is said and done." What he means is that a poet is a preacher of spiritual truth and that he puts a sermon into a single line, or phrase or canto. He puts into a single line what a preacher will put into an entire sermon or a writer of prose into an entire book.

It is because of this characteristic of the poets that I find in them a gold mine of nuggets for sermon themes and suggestions. I have also noted that those who write books and those who write plays like to go to the poets for titles and themes and subjects for their books and plays and articles.

I could name ten great American preachers at this very moment who have learned the great secret of the poets; that they are pregnant with sermon themes and thoughts. Many a poem is in itself a sermon. I have before me as I write this article a copy of Carruth's poem, "Each in His Own Tongue." It is a great sermon in poetry. I quote it in full in order to illustrate just what I mean:

"A fire-mist and a planet—
A crystal and a cell—
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And other calls it God.

"A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese flying high—
And, all over upland and lowland
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.

"Like tides on a crescent sea-beach
When the moon is new, and thin,
Into our hearts high yearnings
Come, welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing
While others call it God.

"A picket frozen on duty—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod—
Some call it Consecration,
And others call it God."

Sermon suggestions, sermon themes, even entire outlines for sermons, such as the preceding poem, are found in this gold mine. The preacher who overlooks the poets is a foolish fellow. Get a good anthology of poetry; get as many anthologies of poetry as you can afford and have them on hand. I have received many letters from preachers asking me to name some good anthologies of poetry. That same question will occur to the readers of this article, so, at the close I shall give a list of good Anthologies of Poetry that I myself have found helpful.

Second, the poets are undiscovered "Acres of Diamonds" for illustration. There is nothing the average audience takes to so quickly as an apt quotation to illustrate a theme or a thought, as a poem—the shorter the better.

I know successful preachers everywhere in America, and most of them are prolific in their rich abundance of quotable poetry. Dr. Elbert Dille, of the Pacific coast, the most popular Methodist preacher in California for half a century, made his sermons rich with poetry. He knew the poets and he quoted them abundantly.

I have seen many an audience, indifferent and listless through a long sermon, perk up, as if electricity had been shot into it, when the preacher launched the bright dart of a short poem into their hearts.

Poetry is the language of the spiritual and has always been. It is for this reason that the Psalms are the most popular lines in the Bible. They are loved by millions because they are poetry, and poetry is the medium, the Divinely ordained vehicle, of spiritual truths.

It is not always necessary to quote a poem in full. If a preacher finds it difficult to learn poetry, he can get his pictures from poems and paint them in his own language. The world of poetry is a great Art Gallery of paintings. Take the following short poem and note the picture it sets forth:

"He shambled awkward on the stage, the while
Across the waiting audience, swept a smile.
With awkward touch when first he drew the bow
He snapped a string, the audience tittered low.
Another stroke, off flies another string;
With laughter now, the waiting galleries ring.
A third string breaks its quivering strands
And hisses greet the player as he stands.
He stands—the while—his genius unbereft—is
calm;

One string, and Paganini, left.
He plays—that one string's daring notes uprise
Against that storm as if it sought the skies.
A silence falls, the people bow
And they who erst had hissed, are weeping now.
And, when the last note, trembling, died away,
Some shouted 'Bravo!' Some, had learned to
pray!"

Just sketch the picture of that great master standing before the audience; string after string breaking until only one is left. "One string and Paganini left."

The master plays on that lone string until he melts that critical, laughing, sneering audience to tears and silence—and Bravos, and Prayer.

You do not need to quote. Go to the Art Galleries of the Poets for burning pictures to paint for your audience in a few swift strokes in a sermon and win their hearts.

Thirdly, the poets form a beautiful Sanctuary to which a tired, busy, harried preacher may retire. Most of us do not get half enough of this sanctuary. Most of us pour out continually and take little spiritual food into our souls, until we become "lean and hungry," like Cassius. That is bad business. We give, and give, and give and pour out and pour out—and we must find some everlasting fountain. Go to the poets, thou sluggard, and be filled.

The preacher needs to pour out the spiritual and therefore he needs to take in of the spiritual. The

beautiful poetry of the Bible is always available, but he will want to supplement that with the rich heritage of the later poets.

There is nothing more restful to me than to sit after a hard day's work, just before going to bed, and read aloud, or silently, the swinging verses of some poet, ancient or modern. That rests me:

"The little birds flew East
And the little birds flew West;
And I smiled to think God's greatness
Flowed around our incompleteness,
'Round our restlessness—His rest."

That is what poetry does for a soul.

That is an illustration of the Sanctuary that poetry gives a preaching man who is tired at the end of a day of giving and pouring out of his very soul to needy folks.

Fourth, there is the Symphonic Sermon Theme.

The idea is simple. You take two lines of poetry and link them up with a verse of Scripture that contains the same thought as the theme; or you search your poets for two lines that sum up your text.

Since my book on this subject was published I have worked out a score of new Symphonic Themes. One that I found just recently I pass on to my readers:

The text is: Zech. 14:7: "At evening time it shall be light."

The Theme is:

"The stream is calmest when it nears the tide,
And flowers are sweetest at the eventide."

I happen to be working out a full sermon theme this week on the text:

Psalms 23:4—"For thou art with me, thy rod and thy staff they comfort me."

The theme is:

"O God! My God! My own!
And, I do not stand alone."

Search the Scriptures for your text and your idea. Then, O Preacher, search the poets for a two-line couplet that sums up the same thought as your text and sing it into the souls of your audience. Sing that Symphonic Theme after every illustration and after every division until they go out humming it to themselves all day long.

People love this music. They respond to the rhythm and the rhyme of the Symphonic Theme. Some great preachers whom I know have sung their sermons into the souls of their people. The most illustrious example of this singing type of preaching is Bishop Wm. A. Quayle, of the Methodist Church. He literally sings and chants his message into the hearts of his hearers, and the melody of some of his singing phrases will live long after he is singing in Paradise.

I have tried to show that the use of poetry by practical preachers is a pragmatic thing—that it works out in a useful, practical way, as well as being a source of spiritual inspiration to a ministry. In closing I give a list of names of several Anthologies of Poetry that will be found useful to preachers particularly:

"The World's Great Religious Poetry"—Hill. Macmillan Co., New York.

"The Chief American Poets," Curtis Page—Houghton, Mifflin Co., New York.

"American Poetry Since 1900," Untermeyer—Henry Holt & Co.

"This Singing World," Untermeyer—Harcourt Brace & Co., New York.

"New Voices," Marquerite Wilkinson—Macmillan Co., New York.

"High Tide," Mrs. Waldo Richards—Houghton Mifflin Co.

"It Can Be Done," Poems of Inspiration—Sully Co., New York.

"Famous Single Poems," Stevenson—Harcourt Brace & Co.

"British Poems," Percy Hutchison—Scribner's Sons, New York.

"Modern Russian Poetry"—Harcourt Brace & Company.

"Giant Hours With Poet Preachers"—Abingdon Press, New York.

"Flames of Faith"—Abingdon Press, New York.

The Service Should be a Symphony

REV. SAMUEL GARVIN, D.D., Colorado Springs, Colo.

Why does Smith go to church? I often wonder as I look into the hundreds of faces of my congregation and mark their varied expressions. Some are quiet, relaxed, worshipful; faces front, hearts open. Others are eager, somewhat restless, plainly inviting a moving, spicy program. Yet others are evidently tired, carrying their heavy burdens of the week into the sanctuary. Then you see the smug, self-satisfied, as though they had honored God and complimented the preacher and the church by their presence. Then you can never wholly omit the critical, their expressions saying plainly as words, "Can't you put on any better show than that?" And last of all the bored, who have been over-persuaded to come by wife, friend, or the painful pressure of conscience.

And the service—What will Smith get out of it? "What he puts into it," you say. No, not exactly. It depends quite as much on what it offers and how it is presented. "Blessed are they which hunger and thirst after righteousness, for they shall be filled." In a measure, yes. God is always hovering over to refresh, but cannot till the attitude is right. And here is the tragedy: that they all come filled with cares, loaded with burdens, distracted by troubles and annoyances, worried with uncongenial tasks. Practically all are not in the mood to receive spiritual truth. Then the program of worship has two objects: to prepare the soil, and to plant the seed. And these two aims must run side by side.

The organ tones are too often drowning imperfectly the noise of feet and tongues. Self—or officially—appointed persons wrongly consider it a duty to greet all who come to worship. But the organ in the hands of a Christian musician is calling the wandering spirits to prayer, to penitence and to peace. Then the hymns and the anthem further carry the mind into the general stream of adoration and devotion. Then the worshippers are ready to hear when God speaks in his holy Word, and the sermon drives home the central truth of the lesson in direction, inspiration, persuasion.

Let us suppose that the theme is "Radiant Religion," suggested by L. P. Jack's recent volume, "The Lost Radiance of Religion." The organ will introduce the program with a "Te Deum." The call to worship will be selected

from a psalm such as the 98th. This could not be followed more appropriately than by the beautiful, "Joyful, Joyful, We Adore Thee." The choir will follow up with Mozart's "Gloria" from the Twelfth Mass. If a second offertory anthem is used why not use Tour's very effective quarter, "Blessed are They that Dwell in Thy House?" For the Scripture lesson one would instinctively turn to St. Paul, who is ever singing the glory of Christ and his cross. But for this time we turn to the fifth of Matthew, for no other lesson glows with such supreme radiance as the first part of the "Mountain Sermon" of our Lord. The sermon to be effective must have one theme, one thought. The preacher has seen the end before the beginning and, as Cicero said of Demosthenes, "he always hastens to the end." He must sacrifice brilliancy to unity. It must not be a cluster of lights but a single fixed star. Then, to close, do not use another congregational hymn but a choir hymn. Let a quartet of voices sing with clear enunciation, "Rejoice ye pure in heart." The minds of your audience have been held to one theme, constantly, persistently. It has approached them from six different angles, prayer, hymns, organ, anthem, Scripture, sermon. It will stick.

If the subject is "Prayer," you can find no better prelude than an "Ave Maria." For anthems, Dvorak's "Blessed Jesus, Fount of Mercy" and Parker's penitential "Bow down Thine Ear." For hymns, Whittier's "Dear Lord and Father of Mankind" and John Newton's "Behold the Throne of Grace."

The sermon is not the whole message. The service must be carefully constructed, knitted together toward one end. The time is too short for generalization. If we have not brought all parts to bear on the central truth then have we lost much time and are guilty of a flagrant misuse of our privileges. From the first note of the organ till the last word of the benediction we should be intent on doing "this one thing." The object of worship is not primarily to bring souls into the presence of God and leave them there, but to put some divine truth into the awakened worshipful spirit that will be translated into Christlike attitude and action during the coming days. The theme must never be lost to sight whatever the variations. The service must be a symphony.

Realizing Rural Church Ideals

Best of Country, Best of City Make the Kingdom

REV. JOHN F. COWAN, D.D., San Diego, Cal.

Summarizing briefly some of the ideals which the rural church should be seeking to realize in order to keep step with the progress of rural communities in other things, and keep the Kingdom of God abreast of material interests, are as follows:

1. Turning out a by-product of young men and women who drift to the towns and cities without feeling discouraged and without counting all this dead loss.

2. Respecting itself and counting its "job" a "big" one, even in spite of diminishing numbers.

3. Beautifying its house and grounds and giving dignity and attractiveness to worship.

4. Cooperating with the schools in community work and in "ruralizing" the ambitions of the pupils so that more of them will stay on the farm; even converting the schools from an urban drift of thought, when necessary, to a rural-mindedness.

5. Cooperating heartily with the work of the Department of Agriculture, Washington, and with the state universities and state agricultural colleges in advancing the new scientific farming which through better methods, "Corn Clubs," etc., among boys and girls, demonstration trains, shorter courses in agriculture, is increasing (in some instances doubling) the yield per acre and brightening the economic prospects of country life.

6. Seeking to unify community interests by consolidating sects and places of worship, and in every way bringing the whole community together in its worship, its recreations, its social life, and its business interests, instead of splitting it into fractions by creed or petty factional strife.

7. Making the church, so far as possible, the social, recreational, and spiritual center of the whole community, by a seven-day use of church buildings for libraries and reading-rooms, social halls, etc., when there are no other buildings available. Providing a Community House for the social and recreational needs, in case there is a feeling against the use of the house of worship for other purposes.

8. Embracing in its gospel to the rural community a propaganda for good roads, for sanitation, for lightening the burdens of housewives, for using transportation facilities at its command to carry to church and Sunday School those who have no vehicles.

9. Keeping always in sight the paramount importance of the development of the spiritual life, of character, of clean citizenship, as the inner motive for all outward progress; yet not making the mistake of separating the spiritual from the every day life and interests.

10. Having patience to work at these problems as ground is prepared in farming and

seed is sown and rain and sun waited for until the harvest ripens in good time; never over hurrying or unduly arousing opposition against new ideas by what seems like iconoclastic destruction of the old. The one main ideal which the rural church and minister must keep before them, next to the most strenuous insistence that all the foregoing details involve spiritual results and must be considered as within the scope of the kingdom of heaven, is the obsession that the work is a "big man's job," and that ultimately the task of developing and ministering spiritually to the almost half of our population on the soil, the feeders of the rest and of other parts of the world, will be recognized as equally important and dignified as foreign missions or institutional, or Y. M. C. A., or city church work.

One question that forces itself uppermost is: "How much of the foregoing is purely 'ideal,' never to be realized, perhaps, until the millenium?"

At risk of being set down as "visionary," the writer believes that all is to be realized, is being realized now; but he would put much emphasis on the last specification in this ideal—the rural church workers must have as much patience in the vineyard of the Lord as they exercise in regard to the wheat-field or the apple-orchard, and not expect mushroom results in growing oaks.

"Revolutions never go backwards," is an axiom that applies in this particular. The movement has already a good momentum—as great as the movement for foreign missions, the Sunday School, the Young People's Society, and other movements now tremendous in their force, had in their first or second decade. The following are some of the features in the renaissance of the country church that have already got a start in the right direction, but will need time for natural and unhurried development:

1. The preparation or development of a new type of rural minister, who shall be what is well styled "rural-minded," and who shall have the mental equipment and the command of methods to make him a leader in realizing the ideals for which it has been suggested the rural church must stand. Through the instrumentality of many state agricultural colleges and state universities, in providing short courses on agriculture suited to give ministers a sympathetic insight into the problems of the modern farm; through the many rural conferences being held every year in which thousands of farmers and ministers discuss these problems with specialists; through the books that have been published and the reports of federal and church commissions of surveys

made; through the Department of Country Life and Church, of the Presbyterian Board of Home Missions and its publications, and similar departments now existing, or to be; and through the prominence being given every week to topics related thereto in the leading church periodicals and secular magazines, it is fair to say that a wave of transforming influence has been started that is moving in wider and ever wider circles.

We have only to continue as we have begun, and work with patience, and wait, and in time there will be a new rural ministry as well adapted to meet and solve the present-day problems of the rural church as the old circuit-riders were to triumph over the conditions that they faced in the wilderness and on the frontier.

2. The problem of sectarian divisions and over-churched communities may be reasoned out in the same way. It is not the work of a day, or a single decade, or even one generation of men, to eliminate all that is a hindrance to realizing the ideal of a community church. But the process of unification has begun, the Spirit of God is at work; barriers are melting away; the people are seeing visions and cannot always be kept apart by sectarian shibboleths. That question is so broad, however, that it should be discussed by itself. But the forward look is hopeful, if not rose-tinted.

3. The social and economic problems are solving themselves much more rapidly. Good roads and the low-priced automobile, the telephone, rural free delivery, the daily newspaper with its wireless news from all the mosphere that hundreds of young people from the colleges and normal schools bring home, are all working like magic to relieve the isolation and lonesomeness of country life.

A few years ago it was reported that the insane asylums of the great farming states were recruited very largely from the isolated, lonely women of the farms. This condition has undergone a great change. As the headline in a leading home magazine has it, "Blame it on the automobile." Under this headline is a page of photographs contrasting bad roads in the country with good roads. One of them shows a line of twenty automobiles, "The tail end of a farmers' home tour in Indiana." Another shows a country church lawn covered with automobiles; a third, a portion of 10,000 country people in automobiles who drove varying distances in the "wheat belt" to view a plowing contest; a fourth "The main street of a mid-west town during county fair week," packed from curb to curb with automobiles from the country.

Countrymen used to be dubbed, "Reubs," "Hayseeds," and other contemptuous things. They were singled out anywhere by their dress, speech and tanned skins. The humor supposed to lurk in the picture is spoiled. Nowadays, when the sons and daughters of well-to-do farmers spin to town in

their high-powered car, they can't be told by their dress, speech or manner from city young people. They all go to college together and come out alike as two peas. The country woman has catalogues of all the big mail-order houses and the fashion pages of the best ladies' magazines, and, with gumption, she can get herself up in just as chic a style as the average city woman.

Economically the situation is changing: 23,000,000 bushels added to the yield of corn in Iowa; \$17,000,000 added to the corn crop of South Carolina; \$50,000,000 a year added to the dairy products of the country by the butter-fat testing inventions of Prof. Babcock, of Winconsin—these are straws.

Take the recent "strike" of the milk farmers of the region surrounding New York City—it means that the farmer is "feeling his oats" and means to have a fair share of the retail price. The "Farmers' Revolution" in North Dakota, against what they felt was unfair treatment in the grading and marketing of their wheat, a political movement that swept the state, these mean that in things economic the farmer is learning cooperation and will be able to "hoe his own row."

We shall not have to wait so long for the country to "catch up" socially and economically. The vital question is, Will the church lag behind?

4. Suppose there are a hundred churches in rural communities today that have adopted the community church ideal and are working it out, how long have we to wait until a hundred thousand churches do it? No one can say. The heaven is working. Heaven, we know now, is only bacteria. Bacteria multiply with astounding rapidity. Perhaps the ministry, and the young people in the rural churches will change more rapidly than the material apparatus for church work. Having from a thousand to five thousand dollars invested in a church building of a single room, meant to be used an hour for one day of the week—will the close-reckoning farmer want to relegate that building to storing hay, and build a new church?

Granted that the evolution of the type of church that is adapted as a social, recreational, intellectual, and civic centre must be slow, still it is under way. In many instances the single room is divided into class-rooms for the Sunday School by screens and curtains easily placed and removed. In other instances additions are built. In one Maine church the boys' club was allowed to dig a room under the church. In another case a men's class built an arbor. A small square room was made in the tower of another church, before given over to bats and owls. Changes cannot be forced. But wherever repairs are needed, or a new building necessary, country people can be made to see as quickly as any other the futility of wasting money in an antiquated type of building good only for Sabbath use. The man who

likes the latest machinery on his land, can be made to see the value of it in the kingdom of God.

So the change will come by infection. A dozen communities will be "exposed" to the "germ" whenever one progressive community sets an example.

As for fully realizing ideals, any such expectation is futile. An ideal is like a horizon—it advances as we do. When the rural churches of America shall have realized all that has been outlined here they will be just as far from being a finished product as they are now. Our present ideals we see "in a glass, darkly." Our best present-day conceptions of what should be are crude. Nothing stands still in the kingdom. Perfection will always be just ahead. There will never come a day when there will be no "problems" of the church.

The next most serious problem may be of the city church. The rural church may swing ahead. Human progress is pendulum-like. Half a century hence rural church leaders may be helping the city church to struggle through its desperate depression.

But the writer feels assured that the time will come when these distinctions between town and country will be largely lost. It seems to be fore-shadowed in the Revelation of John the Divine, where he pictures the

Holy City, "as a city of trees bearing fruits."

And this prophecy seems destined to fulfillment in our own land and time. Every year the city is reaching out into the suburbs, and the suburbs into the country. The long-strung trolley line and the low-priced automobile let the industrial and office worker go farther and farther from his work. Next, the low-priced airship! The "back to the land" hunger is being satisfied for thousands. And every year the country is becoming more like the city. It is taking on more and more of the comforts of city life, of the leisure, and appreciation of art and music and literature. The distinction between the city man and the country man is passing away. In a few generations more it will puzzle the visitor to America to know which is city and which is country, and who are rural and who are urban. The familiar saying: "God made the country, but man made the city," is likely to sound archaic in ages to come. Men will be saying instead: "God made the country, and man tried to make the city; and it unmade him, and finally he took all the good things of the city and carried them back to the country, as much as he could, and he took all the best things of the country and carried them to the city as much as he could; and we'll call it all 'The Kingdom of Heaven.'"

Pulpit Poise

REV. JOHN R. SCOTFORD, Cleveland, Ohio

Pastor and people commonly desire more of reverence and the spirit of worship in the church service. How to secure it is a pertinent question.

The lack of reverence is commonly blamed upon certain external conditions. "If only I had a worshipful auditorium—if only our organ were modern and the organist tasteful—if only the ushers had more sense—if only the people had been trained to worship—then would we have a truly reverential service." So argues many a pastor. Undoubtedly the accessories have much to do with a successful service, but the greatest element in worship is the minister who conducts it. The spirit of worship may be lacking in a perfectly appointed auditorium, or it may be present under the most adverse conditions. All that the external arrangements do is to give the minister a chance to create a certain atmosphere. Blessed is he who has a churchy auditorium, an organist sensitive to psychological effects, a tongue-tied choir, noiseless ushers, and a people trained to worship. Such a man has an opportunity to invoke reverence. He may succeed in doing this, or he may fail. The matter finally rests with him. It is the minister who controls the atmosphere of the service. How may he train himself to do this?

How to control a congregation is the first thing which the man in the pulpit needs to

know. Before there can be reverence there must first be order. Take such an elemental matter as getting the people to stand up for the hymns. In some churches the people do not rise until the first note is sung, and when they do, they straggle up one at a time. Yet it is a simple matter to get them to rise in time so all may begin the first note heartily. Have an inbreakable rule as to how much of the hymn the organist is to play through—and the best rule is to have it all played through—then have the choir rise at the beginning of the last bar, then a moment later the minister, and the congregation spontaneously comes to its feet. Simple—yet how often the matter is botched!

Or take the matter of keeping order. The usual offenders are children and young people. For ten years the writer has been preaching children's sermons to varying groups of children, and he has found that these children can better be controlled from the pulpit than anywhere else—at least they are more likely to stay controlled if he manages them. Before the prayer he looks around the circle to make sure that every little head is down and every small tongue silent. If anyone is involved in conversation, he simply waits until he is through. This pause before the prayer also has a healthy effect upon the older folk. The same thing is true of the beginning of the ser-

mon. Don't start until you have the attention of all the people. If they are restive, start off slowly, stopping at the first indication of whispering. No words can equal in eloquence—or in squelching power—such silence. One Sunday night the writer had difficulty quieting a pair of small boys who were sitting down in front. The next Sunday one of them said to him, "Gee we were glad when you went down the other aisle Sunday night. We were afraid that you were going to come down and clean us up." He did not realize that his silence had been quite as eloquent as that.

The problem of worship follows after that of order. On an ordinary Sunday most pastors come up to this problem at a seeming disadvantage. In most churches Sunday School precedes church, and the pastor is more or less involved in the mechanics of its operation. Rare is the man who can have a period of peace and quiet before entering the pulpit. Most of us go up the pulpit steps in a flustered state of mind. I doubt if this is as much of a disadvantage as it appears. For one thing, our nerves are keenly sensitive, which is not a bad thing. For another, our state of mind probably represents that of a large part of the congregation. Passing from a state of agitation to one of peace is the problem of both pulpit and pew. Personally the writer finds that a period of furious occupation is a better preparation for effective pulpit work than one of calm—and nervous—waiting. Possibly he has merely made a virtue out of necessity.

How can the minister calm his own soul and at the same time quiet the congregation?

Complete preparation will do much. The man who picks out his hymns or looks up his Scripture after entering the pulpit is guilty of the crime of frustrating worship. Fussiness of any sort in the pulpit should be abhorred. He who sits in the sight of all should sit still, nor is it seemly for him to make the sign of the cross with his legs. Whatever his mood on entering the pulpit, the man who has every detail taken care of in advance will have a certain re-assuring calmness about him when he stands before the people. It is worth hours of work on Saturday to prevent the slightest hitch on Sunday. He who knows what his invocation will be, who is familiar with his Scripture reading, and has prepared his prayers, has naught to fear. One of the striking things about the great churches is the painstaking care with which the lesser details of the service are looked after and studied. Therein lies much of the effectiveness of the service. Then if anything does disturb the service—ignore the disturbance. If a baby cries, keep on talking, and then when the baby gets done, go back and say it over again. But even babies have a certain respect for the preacher who is master of the situation. If the atmosphere is right, they will commonly hold their peace.

Back behind these details there lies a cer-

tain attitude of mind on the part of the minister. Blessed is he who can intuitively feel the spirit and attitude of the congregation, who is responsive to what might be called the psychic atmosphere of the service. There is something thick-skinned and uncomprehending about the man who prays too long and who talks the congregation to death. He lacks a certain human responsiveness which the minister sorely needs. The man of quick intuitions will know when to stop. He will also understand the blessed ministry of silence. In the communion service he will respond effectively to the mood of the hour. There will be a harmony between his spirit and that of the congregation which will spontaneously induce true worship.

Many of our churches have a horror of stiffness and form. They greatly treasure that human touch and cordial spirit which are among the greatest assets of Protestantism. But there is no contradiction between this spirit and orderly worship. In fact, the finest fruit of orderly worship is a certain fellowship of spirit between all who participate therein. Over against the formal spirit of devotion there should be certain offsets. The minds and hearts of the people may be the better held to worship if they are allowed certain emotional relaxations. In the prayers there should be a distinctively human note. The effective prayer has to do with needs which the people feel, and expresses those needs, not in "pious language" but in common words which they can readily understand. Then the children's sermon affords a needed—and welcome—let-down. A quaint, whimsical discussion, in which the children themselves may participate, affords an emotional relief, and also enables one to make a deeper serious impression later on. It brings the people up to the sermon in a refreshed state of mind. Poor indeed is the sermon which is not savored here and there with humor. Funny stories are unnecessary and usually out of place, but there is nothing like a smile now and then to open the minds and hearts of the people to receive truth. Also the lighter the touch and the more frequent the smiles, the longer a man can preach without boring the people.

The close of the service should be its climax, and the finest expression of that climax is not found in words, but in silence. The virtue of silence is that each person puts into it the meaning which he or she needs. One way of doing this is to omit the last hymn, passing from the sermon into the prayer, and then into the benediction, following that by a moment of silent prayer and a quiet postlude. With such a closing the people are thinking, not about their hats and coats and how to get out, but of the meaning of the service.

The secret of worship lies in the heart of the minister. We should study ourselves, our congregations, our opportunities—and then do our best.



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

SOME SECRETS FOR HAVING A HAPPY NEW YEAR

Dr. Maclean, the venerable President of Princeton University, used to address the students annually as to their plans and welfare. "Foremost," said he, "seek the life of the soul; for if the soul is lost, everything is lost. Secondly, study the health of the body, for an invalid can not utilize his mental powers. Thirdly, develop the mind, for by that man can elevate himself. Lastly, seek recreation and pleasure, that it may promote the efficiency of your other work." Can we as ministers devise a better plan of work for the year 1925 than just this? Well followed, here are at least some all-important secrets which must lead toward the having of a happy New Year.

One secret of happiness is to keep well. A healthy body can enjoy to the full the pleasures that come through the senses, sight, hearing, exercises, and even eating. To enjoy food, one does not need to be a glutton, but there is a good deal of sound philosophy in the reply of a dying old woman to her minister's leading question, "Here, at the end of a long life, which of the Lord's mercies are you most thankful for?" Her eye brightened as she answered, "My victuals." Fellow pastors, let us not forget it, there are not a few physical sources of happiness.

"Why should a living man complain?" A man alive! It is happiness to be alive—especially to be alive and well. It has been well said, "Spend less than you earn, and you will be rich. Eat less than you can digest, and you will be well. Attempt less than you can accomplish, and you will be strong. Covet little, love much, and you will be happy. By the first you will accumulate money; by the second, blood; by the third, nerve; by the fourth, love." Some secrets for having a happy New Year! Here they are. Are we willing to learn them? Are we enough willing to try to put them to the test of application? Here is another secret: "Smile up." At least that is the way the boys in a boys' club I know express it. "Smile up." "Smile up" is one of the best, most durable and stylish New Year's resolutions we could make. Good nature is a fine thing to have on hand and never becomes vulgarly common. After a time when we become skillful in smiling, we can grin away a toothache—almost. At least we can bear it and not issue momentary bulletins to the family.

When Joan of Arc was asked the secret of the

invincibility of her white banner, she said, "I send my banner forward against the enemy, and then I follow it myself." Let us send the white banner of our new resolutions forward into the New Year as a challenge to the foes that have menaced and discomfited us during the past year, and then let us steadily and persistently follow it ourselves.

Another secret of happiness may be found in cultivating the ambition to grow larger this year. In an old fable there was a magic skin the wearing of which would get a person anything he wished. But each wish that was granted shrank the skin; and by and by, when the wearer got what he wished, the skin squeezed his breath out. The fable is true. The magic skin is false ambition. Every time false ambition is attained the person shrinks. On the other hand, every time we promote a true ambition there is an expanding of the whole nature and an enriching of the being. There is happiness in it. Let us grow larger this year. Let us plan and resolve to do so. Let us as ministers try to do what we advise our people to do.

KEEP YOUR POISE

One day last summer a woman was driving an automobile in Massachusetts and was stung on the hand by a bee. She let go of the steering-wheel, and the car turned from its course, struck a hydrant, and knocked the top off it. The water could not be shut off for an hour, and the whole region was flooded. Thousands of gallons of water were lost—and it was a very dry season.

It was indeed fortunate that no worse damage was done, for the car might have run over some one with death as the result.

The sting of a bee is a pretty severe test of one's composure, but any one in charge of an automobile must be ready for even such a test as that. Whoever has great power in his keeping must possess great poise. This is true not only of automobiles, but of the machinery of the church. It is true of those who steer important enterprises of all kinds. Even ministers are not exempt from bees. They are buzzing all about us—misinterpretations, wretched criticisms, and sometimes even miserable slanders, words that cut and sting. But great interests are in our keeping. Much depends upon our calmness, even in such trials. Let us keep our poise.

As we enter the new year is a good time for us to face the facts, steady our nerves, resolve against surprise, and keep a firm hand in spite of the bees.

THE RURAL CHURCH

The rural church has been and still is in many ways one of the chief reliances for the preservation and extension of the cause of Christ in this country. From the rural districts recruits are coming continually into the cities to fill the ranks of business and professional life and to become members and leaders of the churches. New blood is being continually recruited from the country regions to fill the needs in church and nation. As long as these regions remain strong in moral and spiritual life, in simplicity of thought and sincerity of purpose, in sturdy intellectual and physical conditions, so long will they make up for the deficiencies which city circumstances compel in so many of the young people who grow up under their demoralizing and enervating influences.

The smaller churches must not be permitted to become weak or to die out. Out of them have come many notable contributions to the ministerial and missionary forces. The pastors of such churches are doing a far greater service for the Kingdom than they know. Let them not grow discouraged. But there is a great call for better support for ministers in the rural districts. *The Expositor* has long been aware that the far larger number of pastors are in the country and villages. It also has long been an advocate of more ample salaries for the ministers. Many rural churches need improved business methods for raising money; many mission boards should take more interest in the old country churches; not a few who have moved away from these districts should continue their financial contributions to the churches from which they came.

TEST THE COMPASS

When a ship is about to start on a long voyage, it is the custom in the Navy to put her through the process called "rounding the vessel." This consists partly in verifying the compasses on board; that is, testing the magnetic needle in each compass box and ascertaining whether it points due north or not.

We are on another year's journey into the unknown sea of life. It will do us good and not harm to consider our ways, to test our compass, to "give more earnest heed to the things which we have heard, lest haply we drift away."

HOW ADVERTISEMENTS PROTECT YOU

Did you ever stop to realize that in the advertising columns of *The Expositor* you are doubly protected? Not only does this magazine carefully censor the advertisements offered, but those who use our space regularly are careful to see that their offerings are correctly represented.

We hope none of our subscribers think on reading *The Expositor* as a certain farmer is said to have done about a farm journal. A hustling young solicitor was canvassing in a rural community, trying to make two subscriptions grow where only one grew before. He approached an old farmer who was leaning against a rickety fence in front of a dilapidated house, reflectively chewing a wisp of hay which dangled across a chin bristling with a two-weeks' growth of beard.

"My paper will be of immense value to you," argued the solicitor. "By reading it you will be able to do better farming, do it more economically, and you will naturally make more money."

The farmer shook his head decisively.

"Nope," he said "'tain't no use fer me to read yer paper, young feller. I ain't farmin' now as good as I know how."

GET ALL

You do not get all you might from your use of *The Expositor* until you have scanned the advertisements closely enough to know whether they can be useful to you. They vary from month to month in scope. They often travel a long way to speak to you. Will you give them regularly the consideration that news of useful books, helps, furnishings and other supplies in general should have?

Advertising is news. And when advertising tells you of ways by which many of your needs can be met, it is welcome news. Do you make use of our advertising pages as much as you might?

There is another reason why you should be interested in our advertisements. The more of them we have the better magazine and the larger magazine we can give you. You are not being deprived when you see a large number of "ads" in your favorite periodical. The more advertisements we have the more and better reading matter you will get. On an average we add two pages of new reading matter to each new page of "ads" we place.

But this is not the main reason for studying our advertisements. The doing so can easily mean a very real saving of time and money to you.

FROM THE EDITORS

During the past few months *The Expositor* editors have given much attention to the subject of how to present to their readers what will prove to be the best and most helpful material for the intensive period, spiritual climax and harvest-time of the year, from Watch-Night until Easter. With our work now far advanced, and the January number in your hand, we believe you will be happily surprised by the product. We have canvassed the Christian world for articles that will help you. America, Europe and Asia have contributed to these important issues.

PREACHING TO CHILDREN

The wise pastor recognizes the value of preaching frequently, or regularly, to the children of his congregation. In fact, many sermons would be far more effective if they were prepared with the idea of helping the youth, as well as older persons. There was a peculiar significance in the words of our Master when he said, "Except ye become as little children." The pastor who really loves children and desires to teach and train them for the noblest service in life is the pastor who will find joy and progress in his work throughout the years.

It is because we believe this to be true that we are now giving in every number of *The Expositor*

one or more sermons for children. We are also issuing books of sermons to children, the latest being one containing one hundred and twelve sermons, varying from two minutes to ten minutes in length. It is entitled, "One Hundred Choice Sermons for Children." The collection includes story sermons, drama sermons, object sermons, sermons for special days and occasions for the entire church year by over thirty different ministers noted for their skill in addressing children and young people.

BUY BOOKS

Just as the mechanic requires new tools, so the man who toils for the pulpit must have new books, to increase his understanding of truth, of life, and to become more efficient. A preacher's library is one index of his influence as a herald and teacher of the Gospel. One mission of *The Expositor* is to present book reviews and advertisements of books so that ministers shall be the better able to make choices and equip themselves with the best the press is producing.

IDEALS OF A CHURCH

A church in a small city we know has defined its ideal of service in terms so concise and yet so broadly inclusive as to merit careful attention. The expression of the same may be of service to others. The church is spoken of as:

"An institution broad in its conception of Christian life; earnest in its appreciation of the responsibility of the service it owes to the community; hearty in its welcome to membership in church or congregation of every man and woman who desires the help that Christian fellowship may bring."

The ideal is to serve as a community church should serve—

"As a center for gatherings for worship and for community service;

"As an agency for the distribution of generous assistance to needy individuals or less fortunate communities wherever located;

"As an institution that contributes to the attractiveness, the safety and the comfort of life in our beautiful town;

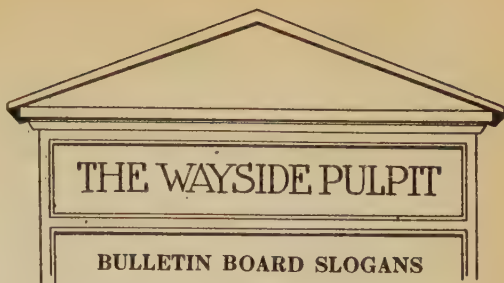
"As a place to which we instinctively turn in the crises of life, whether these be of joy or of sorrow;

"As an institution which stands for the highest ideals in the community and whose influence is felt in every movement for civic betterment;

"As an inspiration not only for high days and holy days, but for every day in the year and in every relation of life."

ADVISES YOUNG PREACHERS

Rev. Frank E. Ray, of Napanoch, N. Y., in renewing his subscription, writes: "I have been a subscriber to *The Expositor* since 1918. I would not know how to get along without it. I know of nothing to take its place. I always say to young preachers and beginners—The first thing that you want to do is to subscribe for *The Expositor*. I preserve every copy. They are fine for reference."



A brand New Year is here. Make a bargain with yourself to go to church every Sunday.

Try it again! Suppose you did determine a year ago to go to church every Sunday and then couldn't keep it up. Try again.

Every hour you spend in church makes you that much more of a man.

Make this Christmas memorable by your decision to follow Christ as your leader.

Starving does not pay. Your true self requires food and exercise in order to live and grow. Go to church regularly.

Don't lose time in vain distress; work, not worry, brings success.

The sunrise never yet has failed.

Put work into your life and life into your work.

The sign on the door of opportunity reads, "Push."

Keep your face toward the sunshine, and the shadows will fall behind.

Cheerfulness is what greases the axles of the world: some people go through life creaking.

Happiness is a perfume you cannot pour on others without getting a few drops on yourself.

The best forethought for tomorrow is today's duty well done.

If you would train up a child in the way he should go, you must walk once or twice in the way yourself.

Get thy tools ready; God will find thee work.—*Browning*.

Repentance is being sorry enough to stop.

Feel glum? Keep mum; don't grumble: be humble.

Don't rust—work—trust.

Can't sing? Just cling. Don't fear; God is near.

Expect great things from God, attempt great things for God.—*Carey*.

Whether the hour is dark or bright, be sure to be loyal to God and right.

"Is it nothing to you, all ye who pass by?"

To be angry is to punish myself for another's fault.

This Church: In the service of men in the name of Christ.

Calvary Church. In the Service of Men in the Name of Christ.

Calvary Church, Fifty Years "In the Service of Men in the Name of Christ."

The business of the church is to produce Christ-like character and equip for Christ-like service.

The man who makes his own god would not want to be left alone with him in the dark.

There is no use to be in a hurry unless you are going in the right direction.

Go to church because you need the help the church affords and others need the help your example affords.

Go to church: without it, ourselves, the community, the nation, would lapse into barbarism.

Staying away from church is persistently to disobey God: "Forsake not the assembling of yourselves together."

Don't stay away from church because it is not of your denomination; the same excuse would keep one out of heaven.

The best way to double a preacher's power would be to double his congregation. Try this on your preacher.

Why forfeit the best helps in life? The church is one of them.

Go to church to feed your soul.

Go to church to compare yourself not with other men but to bring your life alongside the life of the Man of Galilee.

God has a way which is the way of life: "Thy ways, O God, are in the sanctuary."

You will feel better to throw your mind into another gear; try going to church for change of thought, mind, atmosphere.

Your whole family will feel better if you go to church regularly. Try it.

You may travel through life on the religion inherited from your parents, but can your children travel far on the religion received from you?

PRAYING FOR A REVIVAL

One of our subscribers, a Nebraska pastor, sends in the following. We would be glad to receive the names of any who will join in this circle of supplication—just a post card to Editor The Expositor.

Ministers, Christian workers of all kinds and earnest Christians everywhere are troubled over religious conditions as they manifest themselves in the world today. Method after method is being suggested to meet the problems which confront the church in order that the kingdom of our Master may be advanced on earth. I have read many of these plans with considerable interest, but with the feeling that they were at best superficial. What is needed is not more organization, but a greater contact with and dependance upon God. There is needed a great revival of personal religion.

Many are no doubt asking how this is to be brought about. There is being manifested in our country a feeling that the revival meeting has served its day and is no longer an effective method. This feeling is not wholly justified, though such means are falling off in effectiveness. There has not been a great national revival in many years. This is needed if we would solve our present problems.

Church history shows that great revivals follow great prayers and that where men have united in prayer for the outpouring of God's Holy Spirit this blessing has followed. Why not use this method in our work? Christian workers are no doubt pleading every day at the throne of grace for this very thing, but as individuals.

Why not every Christian minister and every one whom he may influence make a covenant to kneel in prayer each Saturday evening at ten o'clock and call upon God for the outpouring of his Spirit upon his Church and the conversion of the unsaved, and especially upon all who will proclaim the Word of God on the morrow? We have not as yet tried this. Have we any right to despair of the situation until we have used every appointed means of grace? In such an atmosphere our difficulties would take on a new look and we could face them with courage. I do not propose a new organization but, a united appeal for God's children to him for the advance of his Kingdom.

"THE FOOLHATH SAID!"

"There is no God!" the fool hath said!

What answer have we for that lie?

Go watch the tides of yonder sea!

And tell the wonders of the sky!

Behold the seasons of the year,

They come and go and never fail!

Behold the sun, the moon, the stars,

Seed time and harvest, snow and hail!

Look deep into a baby's eyes!

Account for beauty in the flowers!

The glory of the sunset tints,

And rainbow's beauty after showers!

Go watch the birds in graceful flight,

And note the insects of the earth,

The hills, the babbling brooks, the plains!

Explain the mysteries of birth!

Unworthy he of daily bread!

Unfit to tread our common sod—

O what a fool who sees, and says

Within his soul, "There is no God!"

—Rev. William Wood, Kennebunk, Maine.
Written for The Expositor.

SUGGESTIVE SERMON THEMES

1 Kings 20:40—"The Elusiveness of Opportunity."

Hosea 10:12—"Farming and Soul Culture."

Song of Songs 2:2-3—"As the Lily and the Apple Tree." (True ideals for winsome womanhood and stalwart manhood.)

Song of Songs 2:11-13—"Springtime Magic."

Song of Songs 4:16—"The Garden of the Lord."

Song of Songs 6:10—"The Church Beautiful."

Eccl. 10:8—"A Dangerous Pit and a Treacherous Hedge."

Eccl. 10:10—"The Parable of the Blunt Instrument or Dull Scythe."

Prov. 15:13—"The Magic Charm of a Merry Heart."

Dan. 12:2—"The Brilliant Life."

Matt. 12:9-13—"Paralysis, Physical and Spiritual."

Matt. 12:50—"Jesus' Kith and Kin."

John 10:10—"Three Times a Thief."

Heb. 11:6—"Indispensable Faith."

Matt. 25:10—"A Problem in Profit and Loss."

Romans 12:2—"Transformed Earthenware."

—Rev Robert G. McKay, Dresden, Ont., Canada.

Methods of Church Work

REV. E. A. KING, D.D., Editor

January First marks the beginning of a New Year according to the calendar but many churches began their new year of work in September or October, 1924, and January first becomes one of the many "Church Days" to celebrate. However there are beautiful traditions and customs clinging to the day and the Church may make good use of them. For example, there is the "New Year's Sermon," "New Year's Day Reception," "The Watch Night Service" that heralds in the New Year, and all these give an opportunity of sending New Year messages to the people. The observance of these grips the attention of their people and helps to hold their interest in the Church.

Recently one reader asked how he could get into the lecture business. His idea was to do lecturing "on the side" for profit and pleasure and the good he could do. We have written on this subject and in answer to several recent questions will call attention to the articles already printed. Refer to *The Expositor* for December, 1919, page 266, and March, 1920, page 592. There is a full page article on "Widening the Minister's Influence" in May, 1921, page 806. There is not much more to add to this information.

There is no good reason why ministers should not lecture outside of their churches provided it does not interfere with their duties to the church, if the engagements do not carry one too far away on an extended tour.

A weakness in some churches of today is that the church is conducted as by-play, or as an incident in the lives of church leaders. There are ministers who run private business enterprises, who serve other interests and give their spare time, or part time to the church. We know full well, of course, that those who are poorly paid must earn money elsewhere to pay living expenses. That is to the shame of the church!

But if the minister would devote himself wholly to his church, plan large things for it, cultivate a wider constituency, use motion pictures and give lantern-slide lectures, arrange mid-week educational programs, lead the people in developing themselves, etc., the church would become a power in the community. It would mean hard, self-sacrificing service, hours of reading and study, careful planning and hardest of all, arousing and organizing his people. But this is what many churches need and not until a capable, consecrated leader takes hold of the situation with devotion and persistency will the conditions be improved. As we write, this motto by J. A. Holmes lies before us on our desk: "If you find yourself face to face with an impossible task, regard it as a compliment God has paid you. He knows you are the person who can do that task."

To new subscribers we say that this department is a co-operative department of methods. Readers send to the Methods Editor samples of their printed matter, calendars, sermon topics, accounts of any unique or successful enterprise, etc. These items appear in this department from time to time. Will you not join with the brethren who are already doing this? Put our name on your mailing list. Send everything in regard to methods to Rev. Elisha A. King, D.D., 1618 Drexel Ave., Miami Beach, Fla.

A MESSAGE FOR THE NEW YEAR

Here is a New Year's message from Raymond C. Brooks. You can use it if you give him credit for its authorship:

Credo

I believe in the light that lighteth every man, in the chance for every man, in the glorious possibilities in every man.

I believe the noblest word man has learned to speak, embodying his deepest cuty, his loftiest desire and his profoundest faith, is the word Christlike.

I believe in being honest and kind, willing to learn and to live in the growing light, taught by our mistakes and patient with those who blunder, rising every time we fall and helping the man who is down, looking for good in everybody and finding it.

I believe that the real values of life are in thoughts, not in things; in the love that gives insight, the faith that ventures, the patience that endures, the joy that triumphs, the peace of God; and that these values can be found by anyone through work well-done, through comradeship, great with goodwill, through the spirit of worship, reverent and obedient.

I believe in Friendship as a communion of souls, in Business as a fellowship of brethren, in the School as the pursuit of the truth that can set us free, in the Church as the union of all who seek to embody and express the spirit and ideas of Jesus, in the Home as the fountain of love and law.

I believe that the Universe is the Temple of the Infinite Spirit, radiant with Beauty; that History is the gulfstream of the Eternal Purpose, majestic in its onward sweep; that the Kingdom of Heaven is the goal of all our efforts, imperial in its challenge; that Humanity may become the dwelling place of God, transformed by His Wisdom and Love.

I believe that when this faith becomes the outline of our daily walk we may look for a world wherein dwelleth righteousness and peace and this is my hope as we enter the New Year.

NEW YEAR'S PRAYER

A good prayer for your New Year's calendar:
"Sun of my soul, thou Saviour dear, with thee is no shadow nor eclipse. Give us the listening ear, the understanding mind, and the obedient heart. Send forth thy light and thy truth. Lead thou the leaders and instruct our teachers, for in thee are hidden all the treasures of wisdom and knowledge. So shall we be able to rightly divide the word of truth. Amen."

Following it with this:
"Help me to be more true and kind from day to day,
And just a bit more fair in some small way.
Help me think some kindly thought of all the folks I know,
And in the presence of distress a helpful spirit show,
And hour by hour and day by day be kind.
Help me to share some weary traveler's crushing load,
And help some wanderer—by into the road.
Help me to be forgiving and from censure free,
And be to others what I'd have them be to me."

NEW YEAR'S SUGGESTIONS FOR CHURCH MEMBERS

The Upland Baptist Church prints on its calendar a suggestion for the New Year. Print it on your New Year's calendar or incorporate it in a letter or use it some way:

"Blessed is the man who has a well built-in self-starter. And he thought of it himself."

Don't wait for a push to start. See the thing to do and do it. Five hundred things wait to be done; all are ready and right at hand. Here is your call:—A pin on the floor, a cobweb in a corner, a boy hungry for a friendly word, a girl needing attention, an electric light out of order, a broken chair or a torn cushion, those sick in the hospital, a flower to send, a letter to write, a call to make, a birthday greeting, an invitation to dinner, the witness of a good word for Jesus Christ, a prayer plus personal work, etc., etc., these and many more kindly deeds are waiting for you in the New Year.

And he thought of it himself! Set these words going in our church and success starts with their saying.

A UNIQUE NEW YEAR'S FINANCIAL LETTER

We have in our files a letter which deserves wide circulation. Unfortunately there is not a word in it to indicate the sender or the city from which it came. If the genius who composed it sees it in this magazine we hope he will write to us so we can give him credit. We print the letter in full: Happy New Year Friend:

Say, did you see that cartoon of a big fat pocket-book strapped to an operating table with Dr. Christmas standing near with a knife in hand and an array of surgical instruments on a nearby table? If you saw this cartoon, you will remember that Pa was seated in the kitchen doorway all wilted and drooping and Ma stood patting him on the shoulder saying, "Cheer up Pa, it may not be as bad as you think."

The operation is over. The crisis is passed. The patient was left thin and weak but is gaining again in size and weight. The recovery will soon be practically complete, we hope. The suffering was truly awful while it lasted. But now that it is all over the patient feels much better than he ever did before in his life. However, there is still a minor operation that must be performed at the end of this very year. If that operation is neglected serious results are sure to follow.

Be it far from me to do anything that would give the patient any permanent set-back. We would gladly see this minor operation dispensed with if it were possible to avoid the serious results which invariably follow. This operation simply must be attended to before the new year. If it is neglected any longer complications are bound to set in which will result in the hardening of the heart and deadening of the conscience. When once these complications have developed, eternal death is almost a certainty.

Such a catastrophe would affect the entire community. It would limit the supply of spiritual food. It would cause many cases of mal-nutrition of the soul. This would be a most serious consequence for from such cases are bound to develop robbery, crime and all sorts of evil eruptions. The body of society breaks out in boils of discontent and trouble as soon as the soul suffers from the need of spiritual food.

It is very urgent, therefore, that the patient submit to another operation for \$----- in order that the recovery may be complete and future complications avoided. Do not permit the old year to close without seeing to it that the obligation is discharged in full.

Gratefully yours,

D.C.F.

(Doctor Church Finances)

P.S.—An Honor Roll containing all the names of those persons who have paid their church pledge in full to date will be issued and published at the first of the new year. Be sure that your name appears there. Do it *now*.

REMARKABLE NEW YEAR'S MESSAGE

Charles E. Jefferson, D.D., New York

We men of today are too small to deal with the problems which confront us. We are too weak to carry the burdens which the age has rolled upon us. We have village notions when we are called to play a part on a stage wide as this planet. We have provincial feelings and are incapable of entering into the wide co-operations which are involved in God's plan for mankind. Civilization is waiting for men with nobler ideals, broader sympathies, and a more intrepid spirit. Our generations lacks faith, and therefore it is poor in hope. The masses are held in the grip of hampering traditions, and many of our leaders are bound hand and foot to ideas which belong on the scrap heap. We persist in thinking like men when we ought to be thinking more and more like God. We turn our back on new duties, we shrink from sacrifice, we refuse the cross. We dare not risk all for the things which are the highest. We have

BIBLE MESSAGES Vol. 1

Great Revival Addresses NEW EDITION NOW READY

List of Contents

Junking the Sabbath Day

The challenge of the hour! For, if men ever wipe this day from the calendar of their lives, it means a casket for all hope, a shambles for the home, a grave for the nation, and a gallows for the soul! Speed the day then, when America, with every vow she makes, and every step she takes, shall once more say, "In the Name of God—AMEN!"

A Telegram from Heaven

"—While the world sleeps, the click of the telegraph may be sounding the death knell of a king or announcing the birth of a nation—may be the fall of an empire or the salvation of an immortal soul. But the greatest message of all time was a telegram from heaven in exactly fifty-eight words—" A powerful and telling gospel sermon.

Breaking the Devil's Grip

An arresting and compelling message. It deals in no uncertainties or ambiguities. It tells the old, old story of Jesus and His love, and it also tells the penalty for the rejection of that love. It will make the most unconcerned stop and think.

A Question of Life and Death

Another outstanding gospel message. Miracles? Read the conversion of those 40 hard-hearted and hard-fisted men in a New York City mission one night. Forty diamonds in the rough, for our Lord and Master's crown. It is a page from heaven's ledger. Read it!

ALSO THESE OUTSTANDING MESSAGES

Under New Management	The High Cost of Liberty
The Truth About Salvation	Why I Am Not An Infidel
Unmasking a Deadly Sham	Casting the Final Vote
The Tragedy of Time	The First Day in Eternity
The Vision of the Cross	Your Passport From the Old
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Price without the Cover	1.50
Price of Cover only	1.50
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Contains fifteen special addresses for RED LETTER DAYS

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SCRAPPING THE TEN COMMANDMENTS
WHERE ARE WE GOING TONIGHT?

THE GREAT UNPARDONABLE SIN
THREE HOPELESS CASES

and 11 others. Prices same as Vol. 1 above. See page 333, December *Expositor*

BIBLE MESSAGES Vol. 4

Fifteen Great Revival Addresses including

THE SIGN OF THE SCARLET THREAD
YOUR ONE BESETTING SIN

FOR EXCHANGE—A SOUL
CRUCIFYING CHRIST IN DANVILLE

and 11 others. Prices same as Vol. 1 above. See page 333, December *Expositor*

Make remittances
only by check, draft
or Money Order.

M. E. & B. H. Willard

P. O. BOX 573
DANVILLE, ILLINOIS

hung before us the calendar of a New Year but no year can be new unless it is made new by new men. Newness is a quality created by the Spirit of God in the soul of man, and unless men are born from above, the new year is but a continuation of the old. It is the Lord of life who is able to say, "Behold, I make all things new."

CHECK UP FOR THE NEW YEAR

The *Bulletin* published by the First Baptist Church, Shreveport, La., carries a paragraph entitled, "Which?" Members are asked to check the items indicating which position they intend to occupy in the church during the year!

An attender or an absenter?
A pillar or a sleeper?
A wing or a weight?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A goer or a gadder?
A doer or a deadhead?
A booster or a bucker?
A supporter or a sponger?
A soldier or a slacker?
A worker or a worrier?
A lifter or a leaner?
A friend or a faultfinder?
A helper or a hinderer?

SAVE CALENDAR SPACE

Several calendars recently received are printing the morning and evening orders of service in parallel columns thus saving one-half a page. This gives space for other items of great importance.

MAKING THE ANNUAL MEETING INTERESTING

Herma N. Clark in *The Continent*, tells us how the Second Presbyterian church of Chicago, made its annual meeting a delightful, rather than a dreary occasion.

A 75 cent dinner was announced, and invitations sent out. Tickets were sold, so that a definite number could be catered for. The tables were decorated to represent the four seasons. The spring table had a centerpiece of spring blossoms (paper) made by the Endeavor society. Green candles added to the vernal atmosphere. The summer table was decorated in roses from the florists's, while yellow candles gave a sunny touch. Autumn was represented by preserved autumn leaves, with orange candles, while the winter table showed Christmas greens with red candles.

Reports given after dinner from the various organizations of the church were limited to three minutes. The most interesting part of the program was the representation of "The Spirit of Second Church," an attempt to sum up what that down-town organization stands for. Back of the speakers' table was a large picture frame. One of the young women of the church gowned in white and with a lacy scarf draped over her head and a

white candle in her hand, took her place behind this frame. Her recital of the work of the church closed with the words:

"I, the spirit of Second Church, greet you and charge you to meet the future with faith, confidence, vision and consecration. 'Attempt great things for God. Expect great things from God.'"

Any church could stress its own particular kind of work. The lighting effect, frame, dress and recitation all make a deep impression.

THE WEEK OF PRAYER

For many years the churches have observed the first week in January as a week of prayer. One suggestion we make is that these meetings be union meetings.

Some of the most delightful experiences the present writer ever had in prayer meeting experience have come this way. The different local pastors are assigned topics. The music is by singers from the different churches. It is a wonderfully fine way for churches to begin the year.

MESSAGES FOR YOUR CALENDAR

Close up the Ledger, Time!
Hark the knell of the year gone by!
Have I run out of my golden sand?
Where shall I be when the next shall die?
Where shall the soul within me stand?
Listen! I hear the New Year's bell;
Shut up the Ledger, Time!

NEW YEAR'S RESOLUTION

I am resolved to make and keep a true estimate of the most certain and the most precious gifts of life.

I will appreciate my friends.
I will carefully reckon my opportunities.
I will conscientiously perform my duties.

—R. E. Brown.

A NEW YEAR'S PRAYER

A new prayer for the New Year,
In mercy, heavenly Father, hear.
The former things are passed away,
Make all things new for Thy great day.
Give us the best Thou hast to give,
By which alone we still may live—
A new heart and a new birth
For a new heaven and a new earth.
—Estelle M. Hurl, Watertown, Mass.

COMMON SENSE AND SOUND PHILOSOPHY

It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind us is intelligence and love. Doubtters do not achieve; skeptics do not contribute; cynics do not create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of the unending plan. Pres. Calvin Coolidge.

BE A BOOSTER ALL THE TIME

I'd rather be a booster than a knocker any day,
I'd rather tinge with hope than doubt the words I
have to say;

I'd rather miss my guess
On another man's success

Than to view his bitter struggle and prophesy his
fall.

I would rather say "he's coming"

Than "he's going;" when I'm summing

Up the labors of my brothers, I would rather boost
them all.

I would rather speak the kind things than the
mean things any day.

I'd rather swing the baton than a hammer, let me
say.

I would rather sing my rhyme

In a sort of two-step time

Than let it drag its dirges in gloomy heavy style.

I would rather say "God bless you!"

And with words of cheer impress you

Than to preach about your follies all the while.

I would rather be a booster than a knocker any
day.

I'd rather praise than criticize in what I have to
say.

I'd rather not be wise

At the cost of other's sighs.

I would rather see the good things than the evil
that men do;

I would rather far be wrong

When I boost a man along,

Than to be perfect in my judgment but make
everybody blue.

—*Newcastle Christian.*

MAKE USE OF MOTTOES

A great many church calendars come to our desk and it is interesting to note how churches are increasingly adopting slogans or mottoes. The First Baptist Church of Salem, Oregon, has recently adopted this motto: "Each One Win One" as follows:



This motto has been set in a design which will be used on all the church printing. Many churches are doing this.

HOW TO PREPARE FOR THE ANNUAL MEETING

Annual meetings that are worth while do not just happen, they are the result of planning. It best to begin a month in advance or even longer. What do we wish to emphasize at the annual meeting? What is it for?

1. It is to gather the church people together for better acquaintance, for a pleasant social time, and for enthusiasm.

Church Bulletins

Are you now using a monthly service paper in your church, when a weekly service would be much better? If so, write for our samples of Weekly Church Bulletins, printed on one side with excellent syndicate material in a border, with the front and back pages blank except for our colored border. Finish them at home each week. Samples free.

PARISH PAPERS

Write for our samples of Parish Papers, 4-page, 8-page, and Art Covers.

THE CHURCH PRESS

Dept. X

Lostant, Ill.

2. It is a meeting at which reports of the year's work are given.

3. It is for the election of new officers.

4. It is an occasion for the minister to review the year and place before the people a goal for the new year.

5. This is the time to decide on forward movements.

6. Possibly a time to raise the budget.

In many churches the annual reports are dry and laborious and weary people. One of the ways to avoid this is to send letters to those who are to write the reports giving them instructions and stating a limit of time. Another way is to have all reports handed in to the pastor, who condenses them into one common report. Some churches print this condensation and distribute copies to each person present. These are referred to in the pastor's review.

Another way to vary the meeting is to have a dinner and a social time with an interesting program mixed with the business. If this is done the work of the church can be illustrated with stereopticon slides. Plain slides can be made cheaply and statistics can be written on cover glass with a pen or typed on special typewriter slides. If this not convenient use home-made charts. Some churches keep the annual meeting in mind throughout the year and make charts of attendance and have photographs taken especially to show at this time. During recent years motion pictures have been used in the same way. It is sometimes worth while to have an exhibit of work done in the Sunday-School.

At various times in our own experience we have raised a large percentage of our budget at the annual meeting. Pledge cards were placed at every plate and just at the close of the meal they were referred to and the people asked to sign. The present plan of the Every Member Canvass pre-supposes a budget of expenses for the new year. It is customary to present this budget at the annual meeting for discussion and adoption. If the church year ends in October or November as it does in some parts of the country the Every Member Canvass comes before the new calendar year and so does the annual meeting. It makes no particular difference when it is held, the fact remains true that it must be planned for if it is going to be a real success.

"The Twenty-Four-Hour Man of the Modern Church"

Free to any minister or church officer. Proof sheets of Invitation Cards, Record Filing Cards for Church and Sunday School on request.

McCLEERY PRINTING CO.
8 West 43rd St., Room 200 Kansas City, Mo.

The meeting should be a jolly one, full of gratitude and hopefulness for the future. A rousing annual meeting gives tone and purpose to the whole year.

The Great Pyramid

God's Witness in the Land of Egypt

(Isa. 19:19, 20)

NOW

Blazing with Prophetic Light

AND

Supporting the Time Evidence Found in Daniel, 12th Chapter

The last lap in Grand Gallery measurements discovered to be in Sacred cubits

Send for 10-cent illustrated pamphlet on this subject (\$1.00 per dozen) to

W. R. YOUNG

4481 Mission Drive San Diego, Calif.

Also a 35-cent pamphlet showing that this time problem of Dan. 12, is now solved or unsealed. Same address.

NEW YEAR'S GREETING FOR EVERY-BODY

On the calendar of the Vernon, Texas, M. E. Church, we find the following New Year's Greeting. We have never seen anything like this before. Try it.

A Happy New Year to the telephone girls, the superintendent and teachers of the schools, the doctors and nurses, the railway agents and train employees, the bankers, the city and county and district officials, the garage and automobile people, the hotel and restaurant folks, the merchants and clerks, the sick folks and the well folks, the mothers and fathers, the brothers and sisters, and to all the Church and Sunday School folks well, just the happiest New Year to everybody. With Tiny Tim we pray, "God Bless Us Everyone."

GETTING ACQUAINTED WITH THE BIBLE

The pastor of the Methodist Church of Seymour, Iowa, has sent us a list of Wednesday evening study topics. They are suggestive:

"The Hardest Book to Understand—Revelation." The Historical Background of Revelation.

"The Unveiling of Jesus." The Message of the Book of Revelation.

"The Most Beautiful Book—The Gospel of Luke." The Historical Background of Luke.

"The Presentation of a Saviour." The Message of Luke's Gospel.

Note: Come to these mid-week meetings. You need not take part. Bring your questions. The pastor will answer all questions pertaining to the subject or help you find an answer.

COMMUNION INVITATIONS AND TOKENS

More and more pastors are using "tokens" at Communion. They send out an invitation to attend the Communion Service and enclose a small card to be filled out, brought to the service and deposited in the offering plate. We copy here the wording on a token card issued by St. Stephen's Reformed Church of Perkaspie:

ST. STEPHEN'S REFORMED CHURCH
OF PERKASIE

Holy Communion Card

"This do in remembrance of Me"

Name.....

Street No.....

Your name on this card will certify that you were a guest at the Lord's table.

Please record any change of address.

According to Thy gracious word

In meek humility

This will I do, my dying Lord

I will remember Thee.

SUNDAY NIGHT COMMUNITY SINGING

Almost everybody likes to sing if the singing is led properly. Have song-sheets printed including some of the very best popular gospel hymns. Then employ a trained community song leader, a man of experience and musical ability, one who throws his whole personality into the effort in the church service.

The result is most gratifying. The people come and they sing and enjoy it. The organ recital may begin at 7:30 and last fifteen minutes. The song service may begin at 7:45 and last the same length of time. If you have never tried this plan we recommend it.

Stereopticon Slides

Story of Pilgrim Fathers, "Some Mother's Boy," "Cost of Freedom," "Life of Christ," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Life of Washington," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," "Yellowstone National Park." Numerous Evangelistic Sermons (Illustrated). Card brings complete list.

WILLIS P. HUME, North Tonawanda, N.Y.

"IS THE WORLD GROWING BETTER?"

For a number of years our good friend, Mr. F. M. Barton, made the January number of this magazine emphasize the point, "Is the World Growing Better?" We are reminded of this by a series of sermons on this theme by Rev. Clifford A. Cole, Glendale, Calif. His topics are as follows:

The American Home—Is it Safe?

The Ship of State—Moored or Adrift?

The Church—Is the Day of Ecclesiasticism and Dogmatic Theology Doomed? Is the Church to Fail?

The Great Gulf—Will Labor and Capital Get Together?

The Coming Generation—Is Our Public School System Failing to Train Our Youth?

The Good Old Days—What About 1925 Morals?

The Twin Ogres—Are Ignorance and Selfishness to Prevail?

Opinions of Men of Every Walk—Is This the Hour Before the Dawn?

Let Him Who Knows Speak—What Does "The Book" Teach on This Question?

These sermon topics were printed on post cards in black with a question mark in red printed across the front.

HOW ONE CHURCH SOLVES ITS SUNDAY EVENING SERVICE PROBLEM

Rev. J. J. Kolmos, D.D., Maywood, Ill.

The First Congregational Church of Maywood, Illinois, has Men's Sunday Evening Club which takes charge of the Sunday Evening Services for six months in the year. These services begin the first Sunday in November and continue to the end of April.

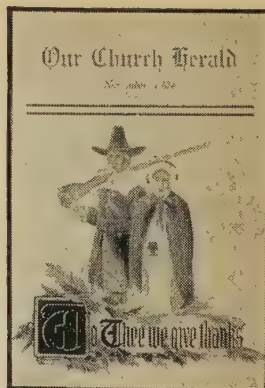
Maywood is a suburb of Chicago, with a population of 20,000. The Sunday Evening Club consists mostly of members of the Church. The officers, a president, vice-president, secretary-treasurer and three committees (program, social and telephone) are elected at a dinner in October, when plans are made for the services for the next six months.

A fee of two dollars per member is charged and this with the loose offerings on Sunday evening covers the expenses of the Club, averaging thirty-five dollars a Sunday. Fifteen dollars is paid to the church weekly for music and other incidentals. The balance covers the expense of advertising and the speakers, although many of the speakers give their services gratis.

The Club has placed an illuminated bulletin-board opposite the North-Western R. R. station. Every week the speaker and subject are announced on it. The location of this bulletin-board is the most conspicuous in the community.

In the service, familiar hymns are sung by the congregation and church choir. The pastor conducts the devotional service, generally asking a layman to read the scripture lesson. The president of the Club presides and introduces the speakers. They have one outstanding minister a month among the speakers. There are on the platform: the president, the pastor, the man who

Publish a Parish Paper



A Parish Paper will advertise your church, increase the attendance, encourage the auxiliaries, act as an assistant pastor.

Our co-operative plan will provide you with a parish paper at no expense to you or your church. Many pastors make a profit from \$25 to \$100 per month from their parish papers.

See our ad on page 507. Send for free samples and particulars.

The National Religious Press

Originators of The Parish Paper Idea
Grand Rapids, Mich.

reads the scripture lesson and the speaker. Prominent men and women who have helpful, optimistic messages for the social betterment of society are asked to speak.

After four years of such services three results are evident. First, the men of the Church have a real task and responsibility worthy of their best effort. Second, a great many strangers in the community have become acquainted with the Church and its pastor through these services and have finally given themselves to Christ. Third, it makes the Church feel its responsibility for the whole life of the community. It takes the lead in all community enterprises for the welfare of the people.

REVERENCE FOR THE PULPIT PRAYER

Rev. L. R. Binder, pastor of Ward St. Presbyterian Church, Patterson, N. J., wrote a "Monologue of the Pulpit Prayer" and printed it in his calendar. He does this about everything he wishes to correct and the suggestion works. Here is his suggestion about the prayer.

Monologue of the Pulpit Prayer. No other part of church worship is so popular as I am. While I am being sent on my sacred errand some folks take their accustomed nap, some find this

Publicity Promotion

Most of our Churches would be more active and successful if they were more aggressive in these particulars. For proved publicity and promotion plan adapted to all Churches everywhere, and within financial reach of any Church anywhere, address

GEORGE H. CROW

Maiden Rock, Wisconsin

time opportunity for gossip and frivolous conduct, and others do not lower their heads in reverence but rather make their enumeration of worshippers, organ pipes, carpet designs and new bonnets. In fact many plans of business, pleasure trips and week-end events are gone over in mind while I make my plea before the throne. While the "Amen" brings forth a sigh of relief from some, it affords regrets to others. The latter are always they who press on with me to the Throne of Grace to make known their supplication. Why is all this? It may be that I am not clothed in the formal dress of elegant literary expression, but that never warrants irreverence nor disrespect. Many folks who are well up in social etiquette are still in the kindergarten of sacred custom and usage as their rudeness to me plainly evinces.

ROBERT ARMOR'S BRIGHT IDEA

Just before leaving the Alamo M. E. Church, San Antonio, Texas, Mr. Armor held a farewell meeting. He sent yellow tags to the members who were in the church before he came and white tags to all new ones since he came. They were asked to wear these to church. One group was to sit on the right and the other on the left during the service. The idea might be good to use at any anniversary occasion.

HOW THE NEWSPAPER HELPS THE CHURCHES

A full page of *The Philadelphia Record* was devoted to the listing of hundreds of churches. Across the top are the words, "Let's Go To Church—Your Church." There are six columns on the right giving names and locations of every church by denomination in Philadelphia and 26 suburban churches. On the left is a list of 59 business firms that "make this page possible." We suppose that means that these firms pay for the space. At the top of this list of "patrons" is a square in which is printed the following message on "Light and Guidance."

Light and Guidance

"Thy word is a lamp unto my feet and a light unto my path." *Psa. 119:105.*

We have all been in a strange country during the hours of the night and have not known our location. The lay of the ground was unfamiliar and we could not recognize objects in their true relation to one another. When the dawn came and the sun rose, everything changed and before us lay definite objects and what before seemed strange and unfamiliar became definite and real.

It is the same with our lives. We have not learned to think clearly. We do not not know the truth nor have we brought ourselves in touch with the Divine. Things seem uncertain. Duty is not clear and we wander aimlessly day after day, and week after week, not knowing where we are, or how we are going to reach the goal which we are seeking.

The remedy is ever present in the opportunity of Divine worship. In uncertainty it brings light to us all and clears up our clouded thoughts. Let us bring ourselves into an attitude to receive

Divine help. The light will shine in and show us the way.

The Church is the appointed place for Divine worship. Here we are brought in close touch with God. In order to receive light and guidance we must first place ourselves in an attitude to receive help. This act is the first step in Divine Worship.

Select a Church and Support It By Your Attendance.

On the opposite side of this newspaper page we find the print of another paper called "The Friendly Booster" dated Philadelphia, Friday, Oct. 10, 1924. There is a huge cartoon illustrating the great rush of everybody and everything to "The Friendly Church." It is an advertisement for Rally Day at Messiah Lutheran Church at 16th and Jefferson Streets. The whole page is devoted to items about this remarkable church and Bible School.

Evidently someone in the church secured from the newspaper this sheet and used it in a publicity campaign. It is certainly a bright idea and a paying method. One column is headed "The Expositor's Wayside Pulpit." Dr. Ross Stover is pastor.

SUNDAY SCHOOL NIGHT

Rev. W. F. Caldwell, White, So. Dakota

We had what we called a "Sunday School Night," to combine the members of the Sunday School into a practical working body and to create a greater interest in the Sunday School. The plan was to have each teacher with his or her class seated at a table which had previously been arranged according to their own ideas. To stimulate these ideas prizes were offered for:

1. The best decorated table.
2. The best relative attendance for the evening.
3. The best suggestion for increasing the attendance at Sunday School.
4. The best suggestion for increasing the number in the class.

After prayer the primary class sang two songs. The Junior girls' each gave a Scripture quotation and their teacher closed with a prayer. They received the prize for the best decorated table.

The Junior boys dramatized the "Good Samaritan." They received the prize for the best suggestion for increasing the attendance in Sunday School. The Intermediate boys had their table arranged with books, papers, ball, bat, football, punching bag, etc., and as their teacher displayed a large placard with the distress signal S. O. S. each boy arose and responded with a distress call, some of which were "A man teacher wanted," "Good clean sports," "A place to meet where they could have games and good reading matter," etc. They received the prize for the best attendance for the evening. The Young Ladies' table represented the "Garden of Eden." Each member gave a scripture quotation and sang one verse of "Yield not to temptation." They received the prize for the best suggestion to enlarge the Sunday School class. A lunch was served at the close.

WHAT THE BIBLE IS TO MEN

The following characterization of the Bible is taken from the back page of the calendar of the Christian Church at Santa Barbara, Calif., and incidentally shows how the fourth page of a calendar can be used:

The Bible

The charter of all true liberty; the forerunner of civilization; the mold of institutions and governments; the fashioner of law; the secret of national progress; the guide of history; the ornament and mainspring of literature; the friend of science; the inspiration of philosophies; the text-book of ethics; the light of the intellect; the answer to the deepest human heart hungerings; the soul of all strong heart life; the illuminator of darkness; the foe of superstition; the enemy of oppression; the uprooter of sin; the comfort in sorrow; the regulator of all high and worthy standards; the strength in weakness; the pathway of perplexity; the escape from temptation; the steadier in the day of power; the embodiment of all lofty ideals; the begetter of life; the promise of the future; the star of death's night; the revealer of God; the guide and hope and inspiration of man.

—Bishop Anderson.

A MINISTER'S RESOLUTION

Rev. Harley R. Core, Homestead, Fla.

I will do my best to teach that God is a self-conscious, living, intelligent Personality with motives similar to those of a Father as we know fatherhood at its best, that he is moved to action by a dynamic energy which he has used and is using in the creation of the world that moves in space, that he always acts wisely and intelligently, and that he cares so much for me and every person that he allowed Jesus Christ to endure the worst that sin can do to a sinless one that he might save me from the tragedy that sin will surely make of me without the help of God. I will teach that by loyalty to God as a Divine Friend, we may find ourselves growing daily into character similar to that of Jesus though we may never be able to attain his achievement.

RULES FOR DAILY GUIDANCE

A pastor at Farwell, Mich., sent out a letter to new church members and gave them a set of rules to live by. They are as follows:

These rules for daily living, if observed by you, will cause you to grow in the Life of Christ more and more.

1. *Pray daily.* Have a stated time, preferably in the beginning of the day. Pray at all times when you need help. "Watch ye therefore and pray always."

2. *Read your Bible.* Read it daily with prayer. It is God's message to you and your guide to Christian living.

3. *Do Something.* Do a Christian act every day—a word, a smile, a helping hand. Be active in the church and everywhere for Christ. Keep busy and Satan cannot tempt you.

4. *Attend the public services of worship.* These are for your help. Meet with others who love the same Lord and are trying to serve him.

Printed Specialties for Pastors and Churches

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes, Easter and Mothers' Day supplies, and all sorts of specialties for use in church work.

The Woolverton Printing Co.
Cedar Falls, Iowa

In your private life seek to know Jesus as your personal friend. Tell him everything. You will need courage and faith and help all the time. Tell him. He wants to help and be your constant companion. When you so love him, you will want others to know him too. Try to win some one else to him. James 5:20.

WHY SHOULD I JOIN THE CHURCH

1. It has been the visible means through which God works for the spread of his kingdom upon earth. Directly or indirectly all Christian influences have come from the organized Church. Eph. 1:22-23.

2. I would not like to live in a place in which there is no Church.

3. No one would want to bring up children in a place in which there is no Church.

4. If everyone should follow the example of the non-church member, there would be no Church.

5. It would be selfish and wrong for me to desire or expect a benefit of the Church while I am refusing to sustain the same by being a member.

6. By staying outside of the Church, I am teaching others to do the same, for actions speak louder than words, and to that extent I am throwing my influences against Christ and His Church. Luke 11:23.

7. The ordinances of Baptism and the Lord's Supper, given by our Lord, are within the Church, and faith and love and loyalty to Him should prompt me to obey His loving commands. 1 Cor. 11:23-26.

8. I would be speechless in the presence of God at the judgment, if I had refused to obey him here. Matt. 22:12.

9. I need the help of God's Church, and the Church needs me, therefore I should join it and do all in my power to establish it, for my blessing and for the blessing of others. Rev. 22:14.

—Tidings, Cleveland, Ohio.

"I LIKE THE EXPOSITOR"

W. Alonzo Reynolds, Los Angeles, Calif.

Just a line to thank you for your splendid department in *The Expositor*. I never fail to read every line. It is impossible to use all the

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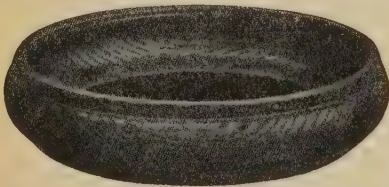


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wealth of material from month to month, of course, but not infrequently I find something that in itself more than repays me for the entire year's subscription to the magazine. I know of no other magazine with a department on *methods* which in any degree approximates that in *The Expositor*.

"I AM THE CHRIST"

(This is a reprint of the last page of the bulletin of the First Christian Church, Brookfield, Mo.)

I Am Calling You

"I am the Good Shepherd"

"I am the resurrection"

"I am the way, the truth and the life."

"I am the door."

"I am the vine."

"I am the bread of life."

"I am the light of the world."

I Am the Christ

I Am Calling You to a Higher Life

Laughing children, exalted manhood and glorified womanhood are products of my teachings. I bring peace to the sufferer and contentment to the poverty stricken. I remove tragedy from labor, fear from life and bring to you "my peace." I bring to the world the essentials of happiness, clean bodies, clear thinking minds and pure souls.

I Am the Christ.

I Am Calling You to a Sacrificial Life

As I bore the cross so must men bear the cross for the happiness of man. My Father's law is

"Life through Death." I ask you to live for others—to dream of others—to give your life for others. I have given much. I ask much. "Follow Me."

I Am the Christ.

I Am Calling You to Eternal Life.

Nothing in the world really counts but this. What shall it profit a man if he gain the whole world and lose his soul? Verily—verily I say unto you, "Seek ye first the Kingdom." Eternal life with me and your loved ones—is not this reward enough and to spare?

I Am the Christ.

WHAT SHALL I PREACH?

Rev. Frank Anderson, Pastor, First Baptist Church, Iliion, N. Y.

In planning for the coming season I wondered if the preacher did well to determine what ought to be preached: haven't the people some choice in the matter? I answered my own question and then proceeded to map out a plan in order to give the people an opportunity to choose.

Having announced the plan in advance on a Sunday morning, there was placed on the platform a large blackboard bearing the titles of eight different series of sermons. These had been prepared with the object of including all the various phases of life and questions as they had reached me when my "ear was to the ground." I also gave them the privilege of voting upon any other subjects not mentioned which they might want considered. Here are the series in the order of their selection by largest number of votes.

"What Would Jesus Do—Would He Entangle Himself With the Questions of the Hour?" "Four Sermons on the Second Coming," "Famous Paintings and Their Lessons," "Dramatic Sermons," "Repeat the Factory Nights," "Sermons in Books," "Old Fools With New Faces—Biblical Characters," "Repeat Lessons From Modern 'Ads.'" Several wrote in the Ku Klux Klan, which of course will be considered under the first series chosen. Some 200 votes were cast and with the exception of the first which ran high, the series were separated only by a few votes.

The first sermon of the series was preached on the topic, "A Warless World or What Would Jesus Do if He Were Secretary of State?" A large congregation seemed to indicate that the plan has aroused an interest.

THE CHURCH CLUB TREASURY

Church organizations are always interested in new and legitimate ways of raising money. When such plans include the sale of every-day household articles, little effort is required to make sales which create profit for the club treasury.

For several months one such plan, offered by the Kalamazoo Vegetable Parchment Company, has appeared in the display advertising columns. This company offers shelf and sandwich paper used in every home. Have you read their story?

This issue has a new plan. Stainless kitchen knives and other useful articles are offered to

Church Clubs by the General Products Company. Details of the plan will be sent upon request. You will find the address in the advertisement.

THE ADVERTISER

Many advertisers whom you have learned to know through the "Classified" pages are now found in the display columns. You will find them by referring to the *Advertisers' index* in the back of the magazine.

The work of the Church is the business we have in hand as ministers and leaders. A man at the head of an organization in the business world keeps himself and his staff informed by exchanging ideas with other men in his line of work and by reading advertisements in current magazines.

Let us profit by his methods, and see what the advertiser does for us.

1. The advertiser places before us working plans of new mechanical devices.

2. He keeps before us the merits of good products.

3. He provides us with correct names and addresses for ordering material we want.

4. He is reliable and will treat his patrons well, because it has cost him much to secure that patronage.

5. He makes the magazine what it is, because his support helps us to provide you with the best editorial matter available. That is why the subscription price of a magazine is low.

We indorse the advertising copy printed in our magazine, because we believe each company whose name appears in it will give you good service, and treat you justly and fairly. Write to them when you are in need of products they offer.—*The Expositor*.

A GET-ACQUAINTED PLAN

A novel way of introducing newcomers to the membership of a church was employed in a church at Catskill, N. Y., at a recent social. The names of the newcomers were presented by means of charades. The audience was asked to guess what person the charade pictured. In some cases those who took part were themselves recent arrivals in the membership of the church. This gave the audience a chance to connect the name and the face of the new member. The plan worked out admirably. Such a delightfully informal reception makes every one feel at home.

FRIEND IN NEED

Rev. Frank Peverley, pastor of the Methodist Episcopal Church of Bellows Falls, Vt., writes: "*The Expositor* has always been a 'friend in need' to me since the day I first took it."

FITTING A NEED

Rev. Martin Schroeder, pastor of St. Paul's Lutheran Church, Leigh, Nebraska, writes: "I like the magazine. The paper is filling a need which is not met, to my knowledge, by any other to such an extent as is done by *The Expositor*."



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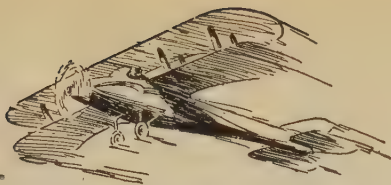
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Views From Our Aeroplane

By the Sky Pilot

WHY HE DID NOT REPROVE

Personally the Sky Pilot would advise ministers against all public reproof of disorder. There are better ways of meeting the problem. But, if it is going to be done publicly, the following is report of its having been done rather neatly.

At a service recently conducted by a well-known minister, a pew-full of young people behaved badly during the first part of the proceedings, whispering, fidgeting and giggling. The minister did not reprove them directly, but during the notices he said, "You will, I hope, excuse an interpolation at this point. While I have been standing in this pulpit tonight I have been reminded of some words of advice one of the professors gave to the students when I was in college. 'Be very chary of reproving people publicly for behaving badly in church,' he said, 'Once when I was in a pastorate I paused in my sermon and administered a severe rebuke to a young man who was constantly talking and giggling and shuffling about. After I had descended from the pulpit at the end of the service one of the officials of the church came to me and said, 'I think you were ill-advised in speaking severely to that young man, because the poor fellow is an idiot.' I was much chagrined to know that unwittingly I had added affliction to one who was already too sorely afflicted; and ever since I have always refrained from reproving those who behaved badly in church, lest I should be reproving another idiot.'"

"I will not say why I have recalled these words of my dear old tutor and will only add that they impressed me so much that I have never yet publicly reproofed bad behaviour in church. The offertory will now be taken."

For the rest of the service the young offenders behaved perfectly.

OBSCURE PREACHERS

Years ago the religious and secular press was full of tidings of Rev. R. J. Campbell of the London City Temple. There he preached to thousands. Today he is ministering, for a time at least, to a small Downland Church, where less than a hundred farmers worship, far from the city's roar. It is a ministry of deep spiritual devotion and of fine intellectual alertness. Concerning this ministry, Dr. Campbell himself says: "I have ministered in large churches, and generally to large assemblies. Now I begin to see that a small company in a small sanctuary may take one nearer to God."

OF WHOM I AM CHIEF

The late Rev. Alexander Whyte, of Scotland, closed one of his sermons with a kind of three-cornered contest in heaven between William Cowper, the preacher, and one of his hearers, who challenged Paul's claim to be the greatest example of the redeeming power of Christ. "I think I know," he said, "who will carry away the prize from you both—nay, I am sure I know"—then dropping his voice to a whisper as he closed the Bible—"of whom I am chief." On another occasion, preaching in a Rescue Mission, he astonished his hearers by telling them that he had found out the name of the wickedest man in Edinburgh. Then bending forward he whispered, "His name is Alexander Whyte." Such a friend as Dr. Denney said of him that he was the humblest man he had ever known.

IS MODERN PREACHING TOO QUIET?

That great English paper, *The Manchester Guardian*, seriously presses this question to the attention of its readers and says, among other things, that "It is not simply thought that has to be communicated; it is vital force; and the medium for that is not words alone, but the whole man." Some of us who are incurably interested in truly great preaching listen most attentively to the judgments of these able laymen, knowing that their minds are less in danger of being biased by the recognized rules of our schools as to the content and style of great sermons. If the imagination is not captured, if the heart is not moved, if the will is not given inspiration to act, then the beautiful essay is not a great sermon.

THE TEST

Paul's test will stand: "It has pleased God by the foolishness of preaching to save them that believe;" and if no one is truly saved, it must be evidence that it is not New Testament preaching. However, we must not make the mistake that an English writer is making in asserting that since Liddon and Parker and Spurgeon are gone, the art of powerful preaching has no illustrious advocates. Brooks and Beecher and Storrs might be grouped thus, and the same inference be drawn from the fact that their types do not reappear among us. However, other types are here, and virile, persuasive ones, too.

WHAT FOR?

I was talking the other day to one of my young parishioners, urging upon him attendance at the morning service, pointing out the beauty of the Bibles to be gained this year for nine months' faithful attendance. At the end of my sermonette, he stretched his plump legs far apart, looked me in the eye with a comical seriousness, and solemnly asked, "Well, what's it all for? Why are you so hot to rope us fellers into Church and School? What you doin' it for? What are you after?" The question struck straight home and, once in a year or so, every pastor ought to frankly tell his people just why he thinks they should come regularly to his church.

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

AN ACTUAL HOUR'S WORK IN THE GREEK NEW TESTAMENT

Ordinarily we preaching ministers will turn to our Greek Testament to dig out the deeper significance of some text upon which we are preparing to preach; but we ought to widen our Greek studies as often as possible. Let us open that Testament this morning at random, and just go prospecting for sermon treasures.

We open at the beginning of Paul's letter "to the saints that are at Ephesus": so let us start right in here. Yet pause a moment! Who could begin to read the epistle to the Ephesians, even in English, without first trying to picture to himself that marvelous city of old, cultured, famous, vast and wealthy, "the Vanity Fair of Asia," which looked in serene splendor from her hill-embowered throne over far vistas to Smyrna and her radiant gulf, and to remind himself of Paul's three years of heroic, holy work in Ephesus, and of how at last the mad mob in the theater, frenzied because his Gospel was hurting their business, had howled the Apostle of Christ out of their city?

So let us imagine ourselves seated on some fallen monument of ancient glory in the midst of the ruins of Ephesus, Paul's "celestial letter" in our hands in the very language and words in which he wrote it, and try to visualize for ourselves the Ephesus of the days of the inspired Apostle.

Surrounded by these remnants of splendors which once were, but are no more, and in vision repeople these waste places with wonders which once filled them in the days of the hero Apostle, let us now read Paul's very words, inspired and inspiring.

Paulos apostolos Christou Iehsou, Paul apostle of Jesus Christ. *Paulos*. Stop and think what a glorious sermon lies embedded in that "little" (Paul is said to mean *little*) word! Great themes need not always be expressed in a logical proposition. **God. Christ. The Cross. Heaven.** How sermons flame up from these and such words! And at the name **Paul** there flashes meteor-like upon our mental vision a hero character of massive mold, and great lessons from his life come thronging to the preacher's call. Now take the very next word, *apostolos*; it is derived from *apo*, forth, from, away from, and *stelloh*, I send away (on service, or as a messenger) one who has been near. An "Apostle of Jesus Christ," therefore, was one who first was with, near to Christ Jesus, and one whom he sent forth as an envoy, an official bearer of a divine message.

Well, have you an ordination or installation sermon to preach? Those words, "am apostle of Jesus Christ," will give you text and theme incomparable. 1. A true minister is an accredited messenger of Christ! 2. He must live ever close to Christ, or he can not be sent forth as envoy! 3. Let him take as ideal, hero, example, that premier

Apostle, Paul! So may he also fight the good fight, keep faith, finish his course, attain the crown. *Dia thelehmatos Theou*, by the will of God; *dia*, through, by, by means of, *thelehmatos*, genitive of *thelehma*, from the verb *theloh*, I will, wish, desire, choose. Hence Paul realized that he owed his place, his work, his opportunity, to the choice, desire, will of God. Which makes any life great! "God means it, and has chosen me," whispered Columbus, as he waited for ships and money. God sent these, and Columbus sailed—and God gave him America, Christianity's future! "Every man's life a plan of God," was Bushnell's theme; and *dia thelehmatos Theou* gives us the same glorious sermon topic. 1. Life can be truly successful only as it has highest objectives. 2. Any life in whatsoever sphere has highest objectives, wins truest success, only if it be absolutely controlled by the wish, will, desire of God. 3. Therefore, O Beloved, just surrender all your life, as Paul did, to *thelehma Theou* as a bond-servant of Jesus Christ! Which is a second noble sermon theme found this morning.

Tois hagiois tois ousin en Ephesoh, to the holy ones (even) the (ones) being (in Ephesus): *hagiois*, clean, holy, sanctified, a saint or one made clean and holy, from the verb *hagiadzoh*, I make clean. Yes, we are here getting down to the heart of Christianity. A Christian is a man who has been actually made clean. One may assent to creeds and contribute to churches, but if he be not *hagios* he can never come into God's holy presence, Heb. 12:14. And so that one word "saints," *hagioi*, is the seed of a searching and solemn as well as nobly inspiring sermon, to show the stern necessity of being a saint, the destruction of impurity and uncleanness, the glorious promise of holiness eternal and the Blood that maketh white! Which is our third sermon theme found this hour in our Greek Testament.

En Ephesoh, in Ephesus. We pause on this only to say that three important ancient MSS omit these two words; the explanation of which is that Ephesus was the chief church in Asia, and this letter which was primarily to Ephesus was written as an encyclical, the name of each Asian church to be inserted where the name *Ephesoh* appeared in the original autograph of the Epistle. *Kai pistois en Christoh Iehsou*, and to the faithful in Christ Jesus. *Pistoi*, derived ultimately from *peithoh*, I persuade, both forms being common in classical as well as New Testament Greek; and in both the meaning of *pistos* embraces the two conceptions, viz., a man who is a believer, and a man in whom to believe, trustworthy. And here now is our fourth great sermon theme. 1. The faithful in Christ Jesus are those who have come to be utterly persuaded of the truth as it is in Jesus. 2. Then, being so persuaded, they go over to Christ so unreservedly and whole-heartedly that Christ finds them *pistoi*, faithful, absolutely trust-

worthy. And the lesson climax of the sermon is to show that this thing of being "faithful" is the noblest trait of character in business, in friendship, in church, in religion; and that the rewards of eternal life are reserved for those who are *pistoi*. (See Matthew 25:21, "Thou hast been faithful," *pistos*.)

Thus far Paul's inscription; verse 2 carries his salutation. *Charis humin kai eirehneh apo Theou patros hehmohn kai Kuriou Iehsou Christou*, Grace (be) to you and peace from God (the) father of us, and (from the) Lord Jesus Christ. There it is, a gracious and beautiful salutation, Paul's Christian greeting to the church of his love. The Greek of it is easy and simple, but it brings us a fifth sermon theme, and one that is unique, practical, and peculiarly suited to an evening service because of its interest. That theme is this: *Christless and Christian Social Salutations*.

1. An introductory discussion of Salutations, in many lands and ages; the curious forms of greeting, significant or silly, grotesque or gracious, which the sons of men employ. You can set your whole congregation a-tingle with eager interest as you describe the range from Chinese kotows to

America's universal "h'lo" in a score of intonations and inflections, and our "how-dy?" our "good-mornin'," and our "how-gozzit?"

2. After this eight-minute popular description, suddenly challenge attention to the question as to what must be the formative influence upon a nation's subconscious thinking, unconscious character molding, and spiritual deterioration, from these hundreds of millions of daily salutations, inane, empty, silly.

3. And finally set in contrast to these, such gracious and graceful Christian greetings as those which Paul habitually used. Then show how life would be ennobled, character unconsciously elevated, Christianity pervasively commended, and Christ honored if Christian people, using not antiquated and obsolete phraseology, but the most cultured language of today, should everywhere form the habit of definitely Christian instead of Christless social salutations.

Well, we have spent our hour and have read but two short Greek verses! But we have found five fine sermon themes: what riches we should discover if we read the Greek Testament for a whole year!—R. C. H.

THE MINISTER'S WIFE

Department Where the Mistress of the Manse Can Have Her Say

Shall Mrs. Minister Supplement or Supplant?

(The author contributes this directly to the department of The Minister's Wife.—Eds.)

Often unconsciously the devoted and faithful wife of a minister works ruin and havoc in her husband's parish while she is strenuously trying to forward his interests. It is so hard for any woman, particularly a good woman, to stand off and look at herself critically and impartially, that often moving to another charge and taking rigid hold of herself is all that will undo the mischief wrought. Fortunately in a new location a wise woman may start anew and profit by her mistakes, so no great harm is done permanently provided Mrs. Minister has courage and common sense and enough grit to work out her own salvation along the line of helping her husband.

For be it known to every woman who is now the mistress of the ministerial dwelling, or the prospective bride of some young clergyman, the wise and eminently fitting thing for Mrs. Minister is to supplement and not supplant her husband in his parish. It takes real grace and common sense to know how far to go and how far not to go in the work of aiding the man who stands Sunday by Sunday in the pulpit. To do and not to overdo should be the aim of every preacher's wife. It is a fatal moment when people begin to say that the preacher's wife is more efficient, or more cordial, or more consecrated or more tactful or more talented than he. If she be a woman

desirous of putting herself forward let her think twice before outstripping her husband in any field of Christian work, for it is far from pleasant to be the wife of a failure, but very delightful to help a worthy servant of God up the ladder of success and modestly disclaim all credit when he gets well toward the top. Shining by reflected light is the privilege of every preacher's wife, and it should be her aim to keep in the background as much as possible.

Often there seems to be absolutely nobody else to be the president of the Missionary Society, the leader in the Ladies' Aid, the soloist in the choir and the "head" of a dozen other organizations, but the wise woman insists that the preacher's wife can be far more effective as a private in the ranks rather than the captain, and helps encourage and instruct and assist some other woman who may be less competent than Mrs. Minister in every way, but who doesn't run the risk of spoiling his success by taking the leadership. The wife of the preacher who is always making the address of welcome, supervising the servings of the church suppers, president of the women's activities and generally at the head of things will soon find that her husband's popularity is waning. A very gifted college woman who was the wife of a pastor in a small city took the pulpit in an emergency and preached an inspiring sermon, whereupon the congregation

began to remark that they had better hire her for the pulpit and let him do the housekeeping. As a matter of fact she was gifted in public speaking, and had had unusual opportunities along that line in college, while he had greater attainments intellectually but was not brilliant in speech. She thought she was helping him but it brought ridicule and pain to them and the congregation as outsiders made a joke of the matter.

It is tactful, wise and diplomatic to be slow to express her own opinion, but to modestly say that she will consult her husband, who is also her pastor, when people come to her for advice and help. Always the wife of a preacher who has his interests at heart will magnify his office and his opportunities and seek to aid others to do so. What every church needs just now is a revival of the old respect for the ministry and the old habit of seeking counsel of the man of God rather than setting up individual opinions and regarding the preacher as a mere hired man in the church, and the one person who can give this movement an impetus better than anyone else is the preacher's wife. We need to bring back the feeling that it is well worth while to consult the minister on matters pertaining to spiritual health just as we seek the medical doctor when our bodies are ailing, and nobody can encourage church members to reestablish the habit of personal inquiry as to soul welfare so well as the preacher's wife. "I think Mr. B— could help you in this matter," was the tactful way one clever wife put it. Or she would say to some person in difficulty, "I have so little time for thought in these matters but I am sure your pastor can set you right if you will allow him." In a short time she had established a quiet hour for her husband when people in distress might seek him and find help, but for herself she wisely kept out of it all except to make it possible for him to give some time each day to that branch of the work.

So the woman who wants to be successful in the right way must be willing to say with John the Baptist, "He must increase, but I must decrease." If she supplants she ruins not only her husband's chances for happiness and success but her own as well. She may be the power behind the throne and never get any credit for it, for men often forget, or ignore, or never recognize the guiding hand in their lives, but she will be far happier even so than if she makes herself more popular than her husband. "She that saveth her life shall lose it," is as true in church life as anywhere else. It may sound as if the wife of the preacher must give up all, and in a sense that is true, but in giving she gains richly for herself and gives him a change to enter broader and broader fields of usefulness as the years roll by.—*Mrs. K.*

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AN IMPRESSIVE NEW YEAR EVE SERVICE

When the great seasons of the church year come those who are planning church programs are confronted with the problem of working out something that will be both interesting and impressive. We put on a service one New Year's Eve which proved very successful and which we are glad to pass on, hoping the idea may help someone else.

During the evening three of our capable laymen gave ten minute addresses. A school principal spoke on: "School Ideals for 1923." A mother spoke on: "Home Ideals for 1923." A Y.M.C.A. secretary spoke on: "Personal Ideals for 1923." The minister then clinched the whole situation, speaking on: "Why Good Intentions Fizzle Out," emphasizing the necessity of seeking the presence and help of God to lead a victorious life.

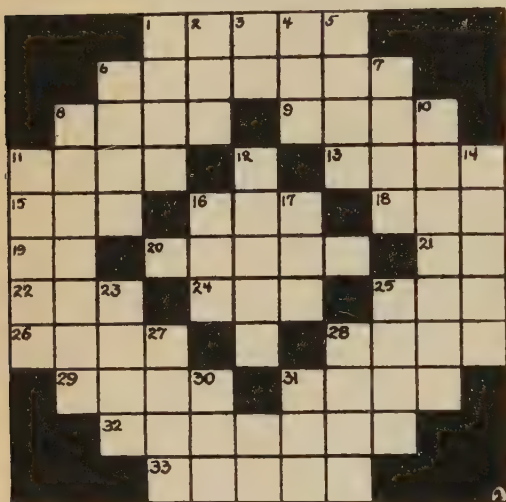
Slips of paper and pencils were placed in the hands of every person in the congregation. Each one was asked to write upon his slip of paper some habit or undesirable characteristic of his life in 1922 which he wanted to overcome. A large candle was then lighted in the front of the church, the minister explaining that the candle was to represent Christ, the light of the world. We can eradicate the bad features of our lives only as we come in contact with that light. The electric lights were all turned off and a hymn was sung, during which the people came, not an aisle or section at a time, but one by one from all over the room, and stood and burned in the candle their slips of paper upon which were written those things they desired to overcome. Then quietly and reverently as they did this they passed out and were on their way to the New Year.

What happened? Everybody took part. Women who do not usually come to church but came on this special New Year's Eve, men who had not been in church for months, people who had never taken any part in any religious service—all joined in burning up some bad feature in their lives in the light which represented the Light of the World. Believing that anything that leads men to take a forward and upward step is worth while, this was one of our best services.—*Marshall Russell Reed, Minister, Calvary Methodist Church, Redford, Michigan.*

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The Pastor and His Young People

BIBLE CROSS WORD PUZZLE



Horizontal

1. Son of Simeon. Gen. 46.
6. Directed. Ezek. 27.
8. Sandaled. Mark 6.
9. Where Joshua built an altar. Jos. 8.
11. Avoid. 2 Tim. 2.
13. Father of Aminadab. Luke 3.
15. Where men of Israel hid. 1 Sam. 13.
16. On every altar. Num. 23.
18. 200 for Esau. Gen. 32.
19. Place where.
20. Where Saul abode under tree. 1 Sam. 22.
21. You. Luke 6.
22. Those cleansed. Luke 17.
24. A refuge. Deut. 33.
25. With dew. Dan. 4.
26. Where Samson dwelt. Jud. 15.
28. Babylon's are broken. Jer. 51.
29. Builder of Jericho. 1 Kings 16.
31. From the oaks of Bashan. Ezek. 27.
32. His wife kept a maid. 2 Kings 2.
33. 70 years forgotten. (Plu.) Isa. 15.

Vertical

1. A mountain. Psa. 48.
2. Of many years. Gen. 55.
3. Come forth and flee. Zch. 2.
4. Consumed sacrifices. Psa. 106.
5. One of the 5 Kings of Midian. Num. 31.
6. Son of Ham. Gen. 10.
7. Venture. Job 41.
8. Give off light. Matt. 24.
10. Zenas' profession. (Plu.) Tit. 3.
11. Malevolence. Psa. 10.

12. Near Miletus. Acts 20.
14. Come together. (Plu.) Matt. 8.
16. Under armholes. (Sing.) Jer. 12.
17. David's pretension. 1 Sam 21.
23. A city of lower Galilee. Luke 7.
25. Between Rehoboam and Jeroboam. 2 Chron. 12.
27. Less than life. Matt. 6.
28. Prohibitions.
30. Reclined. 1 Kings 19.
31. Three English vowels.

* * *

In answer to queries from many quarters, the first *Expositor* Cross-Word Puzzle is here printed. You have seen many before, but to our knowledge, this is the first of its kind. Next month the correct solution will be printed.

Incidentally—get your people working Bible Cross-Word Puzzles. They will use their Bibles to work them out. That is our aim in printing them. These puzzles may be ordered on cards from the *Expositor*, for use in Sunday School, Young People's Societies, etc., for 75 cents a hundred, 40 cents for fifty, twenty-four for 20 cents, or 1 cent a piece for less than twenty-four.

We want your puzzles. Make your own Bible Cross-Word Puzzles and send them to the *Expositor* with their correct solution. For every one accepted we will send you a \$1.00 book.

SUNDAY SCHOOL OPENING EXERCISE

The impressions of the opening period of a school or department are often sustained throughout the entire session. Hence the wise teacher or leader gives attention to carefully selected opening exercised. Among others, easy drills often serve well to interest and prepare the way for the teaching of the lesson, especially in a younger department. The following exercise has been used with much satisfaction:

1. "Two hands now let us show,"
2. "Two hands bring down just so."
3. "Right hand, right things must do,"
4. "Left hand must help it, too."
5. "Both clasped in prayer each day,"
6. "And raised for good, alway."
7. "From mischief hold them tight.
Don't let them strike or fight."
8. "But stretch them forth in love,"
9. "And upward point above."
10. "Now clasp them while we pray,
And think of all we say."
11. "With heads all bended low,"
12. "And eyes all closed just so."

"Repeating word for word,
The prayer of our dear Lord:"
(Repeat the Lord's Prayer.)

The positions of the hands during the exercises are as follows: (Numbers correspond with the numbers of the exercise.)

1. Hold out the hands, with palms upward.
2. Turn the hands over, with the palms down.
3. Hold up the right hand.
4. Hold up both hands.
5. Clasp the hands as if in prayer.
6. Raise both hands upward.
7. Clasp the hands together, interlocking the fingers.
8. Hold out the hands, with palms upward.
9. Hold the hands upward.
10. Clasp the hands as if in prayer.
11. Bow the head.
12. Close the eyes.

BIBLE STORY FOR EVERY DAY

FEBRUARY

Story of Isaac

1. Gen. 23:1-20—Buying a Grave.
2. Gen. 24: 1- 9—Making a Promise.
3. Gen. 24:10-27—Finding Rebekah.
4. Gen. 24:28-60—A Startling Proposal.
5. Gen. 24:61-67—Meeting a Husband.
6. Gen. 25:27-34—Trading for Soup.
7. Gen. 26: 1- 5—Jehovah's Promise.
8. Gen. 26:12-33—Digging Wells.
9. Gen. 27: 1-17—Rebekah's Scheme.
10. Gen. 27:18-29—Deceiving a Father.
11. Gen. 27:30-45—A Disappointed Brother.
12. Gen. 27:46-28:9—Seeking Wives.

Story of Jacob

13. Gen. 28:10-22—A Dream and a Vow.
14. Gen. 29: 1-20—Love at First Sight.
15. Gen. 30:25-30—Homesick.
16. Gen. 31:17-34—The Stolen Images.
17. Gen. 31:36-32:2—A Witnessed Agreement.
18. Gen. 32: 3-21—Fear and Gifts.
19. Gen. 32:22-32—A New Name.
20. Gen. 33: 1-17—Meeting of Two Brothers.
21. Gen. 35:1-20, 28, 29—Altar, Promise, Death.

Story of Joseph

22. Gen. 37: 1-11—A Boy's Dreams.
23. Gen. 37:12-24—Conspiracy.
24. Gen. 37:25-36—Sold As a Slave.
25. Gen. 39: 1-23—In Potiphar's House.
26. Gen. 40: 1-11—Two Dreams.
27. Gen. 40:12-23—The Dreams Explained.
28. Gen. 41: 1-13—Pharaoh's Dream.
29. Gen. 41:14-36—This Dream Explained.
30. Gen. 41:37-57—Ruler of Egypt.

* * *

OBTAINING CONFESSIONS OF CHRIST

The following is suggested as a way of obtaining confessions of Christ in your young people's society, in a Sunday School class or other organizations in the church.

What is a confession of Christ?

It is any statement showing that the speaker accepts Christ as the Lord of his life, his Saviour from sin, his Guide and Friend, and that he purposes to do his will.

There are as many ways of making this confession as there are persons to make it and most

young persons and many that are older are ready to make it if the right words are furnished them. The following was carried out successfully in a Christian Endeavor Society.

Tell them to say, "I want to be counted on Christ's side," or "I mean to be a Christian from now on," or "I accept Christ for my Saviour and I mean to do His will."

Get some of the earnest Christians to tell what being a Christian has done for them. Arrange this in advance.

Get your pastor to answer some of the objections to taking this step that he has heard in the course of his experience.

Have a few earnest prayers for God's guidance and for decisions, all heads being bowed.

Then ask simply and directly for all that will to rise and, in a single sentence each, tell of their purpose to be Christians.

Of course the pastor will note all these expressions and follow them up with the aid of the Endeavorers.

Is it too much to aid at making your society by this meeting solid for Christ?

You can if you will.

THE CHILDREN'S AGE

William J. Hart, D.D., Sandy Creek, N. Y.

As it was impossible to visit every church in his area, Bishop William Burt sent a monthly letter to each pastor of the four Annual Conferences under his jurisdiction. The following is a copy of the first letter:

Let us place first things first!

Thank God, this is the children's age. There is a new spirit among us and it says with trumpet tones: "Back to the child, begin there if you would save the world."

If the hopes of the Church in the speedy conversion of the world to Christ are to be realized we must save the children of our generation. Why may not this be done? What is the Church doing for the children of our day? What are we doing personally to bring every child we know into living, loving relationship with the Christ?

Let us begin in the home, continue in the Sunday School, and avail ourselves of every opportunity to bring our children to Him who said: "Of such is the Kingdom of Heaven."

This letter, if the pastors did as the Bishop wished, was either printed in the bulletins or read to the congregations of almost a thousand churches. It contains some pointed questions for pastors and Christian parents and workers. Most appropriate was it that the very first of these communications should deal with the salvation of children. Saving the children means not only restraining them, as individuals, from sin and assuring them a happy life; but it also involves the strength and security of both the Church and the nation in the approaching years. Many pastors, likewise a great number of other men and women, were heartily glad that Bishop Burt directed his first thought to the salvation of the young people. Coming in the season when plans were being made for the work of the fall and

winter, considerable though was given in Sunday School boards to plans for decision day and other distinctly evangelistic efforts among the young folks for whom these schools were responsible.

* * *

Church School Athletics

There are some things that a religious teacher needs to recognize in the experiences of boys and girls. We need not confine our attention to assemblies, hymn books, Bibles, lesson papers and good advice. This is all proper but it does not go far enough. Young people have other interests that call loudly. They are full of vital energy that simply must find expression. If their physical activities are properly guided these may be made to contribute to the salvation of their souls.

There came to our Sunday School a young man of ability and Christian character who was willing to serve anywhere in Christ's cause. There was a class of boys without a teacher. He took that class. They organized and formed a Basket Ball Team. The church made a court on its lawn and immediately several fine boys who had never been interested in the school joined the class. They are good members now and they are interested in the school. The girls are now interested in the game. It may call for effort to interest young people, but it is entirely worth while for the church to make provision for the physical activities of the boys and girls.

* * *

FACTORY NIGHTS

Rev. Frank Anderson, Ilion, N. Y.

Ilion, N. Y., is a city of about 11,000 population with four Protestant and one Catholic church. The First Baptist has a membership of 700.

This is primarily an industrial city and most of the workers are skilled mechanics, owning or buying their homes. There are few foreigners. Several times the Sunday Movie proposition has been defeated, indicating a high moral tone. But there wasn't anything to interest the young folks on the long Sunday afternoons and evenings. This presented a challenge to the church. Calling together quietly and confidentially a group of men representing each of the four large industries located here I suggested that we arrange a series of four "Factory Nights" on each of which the program and talent be arranged and secured from the employees of that particular factory, sermon alone to be delivered by the pastor. After a week's consideration the report was unanimous that the plan would work. So we advertised our services as follows: "Library Bureau Night" musical program by the L. B. 50 Club, sermon, "Filing Records." "Remington Cash Register Night," with a mixed orchestra of 40 pieces, sermon, "Life a Register." "Remington Typewriter Night," with the Remington Band of 35 pieces, sermon, "An Old Fashioned Typist." "Remington Arms Night," with special male chorus and soloists, sermon, "Preparing For the Next War." Bear in mind that all this talent came from the factory mentioned and was given without any cost to us although the band and orchestra could not have been secured for any

other occasion for less than \$50 each. The idea caught fire and our church could not seat all who came; over 800 were in attendance each night. Programs of music and singing were of high order and perfectly fitting for a service of worship. Scripture readings and prayers, as well as the other details of service were handled by the employees. They asked if there was any restriction in their plans and I said "No," trusting to their good judgment to handle everything in a proper manner. Good will was created among the people as well as having used hundreds of folks who otherwise would not have done any specific work for the cause of Christ. I visited the factories, gaining first-hand information and for a few minutes preceding the sermon spoke on what the factory meant to the community. I feel this is one definite way by which the church can create better feeling between employer and employee, besides gaining the other good as mentioned above.

No, there was not a serious reaction after these big nights, as many continued to come. But, we had to plan other attractive features and services, and our congregations were large until the summer season arrived.

* * *

The Sunday School Post Office

Rev. W. J. McQuarrie, Port Credit, Ont., Canada

The distribution of the papers in the Sunday School is a good work that is often done in a very bad way. I have been in touch with quite a number of schools, and the method followed most commonly is one that tends to waste and distraction.

As a rule the Secretary divides the papers according to the various classes, and then, while the classes are in session either he or an assistant goes around giving to each class its quota. If he has made the allotment for each class by guessing the number likely to be present, the result often is that a number of extra papers are left over for the janitor to gather and burn. At the same time there may be a shortage in another class where the attendance is, for the day, above the average. This is both wasteful and unfair.

The worst feature, however, is the disturbance caused in the class itself by this regular interruption of the teachers in their efforts to interest and instruct the scholars. Every teacher and superintendent knows how distracting such interruptions are, and how difficult it is to recapture the attention.

In our school we have adopted a method of distribution which we find to be economical, just, and attended with the minimum amount of distraction and loss of interest.

First, we made a study of the families represented in the school and allotted the papers according to the age and sex of the pupils. The Secretary takes this list each Sunday and in a very few minutes has assorted the mail for each family in the school, but no family gets more than one copy of any one paper.

A friend made us a wooden case two feet wide, three feet long, and eight inches deep. This case is subdivided into pigeon holes four inches square,

giving us a total of fifty-four. The case is set in the wall near the door, and the names of the families are put in alphabetical order over these pigeon holes. Into these the Secretary distributes the papers, and as the pupils pass out one member of each family gets the mail. More than that, should any family be unrepresented for a week, or a month, or even longer, the papers are put in their box and they get them when they return.

In a large school it would be a little more complicated but a case could easily be arranged for each department and all the advantages could thus be secured.

* * *

A Story to Tell

A Bible colporteur in Spain one day came to a village and offered his Bibles for sale. He sold a number; among them a large family Bible. By this time the news of his presence in the village reached the village priest, who came hurrying to the market place and jerked the Bible from the buyer's hand and threw it away, exclaiming, "These books shall never enter my parish." He stirred up the people, and especially the women, so that they threw stones and bricks at the colporteur, who fled to save his life.

In the meantime the Bible rolled down into a deep, dry ditch skirting the market place. Six weeks later the colporteur was again on the road leading through the same village. Gladly would he have avoided it, but there was no other road over the hills. So he managed to reach the place at dusk, hoping that no one would recognize him. But the very first man he met at the city gate stopped him with the question, "Are you not the man who sold the Bible?"

The colporteur thought he was in for a mob, but he answered bravely, "Yes, I am the man." It did not lessen his fears when the villager added, "We have been watching for you." But the man went on, "Welcome to our village; many of us want to buy your books."

In utter astonishment the colporteur exclaimed, "Are you not the people who a few weeks ago threw stones at me?"

"Indeed we are," was the reply, "but a great change has come over us."

The colporteur learned that a merchant of the village had noticed the big Bible lying in the ditch and thought he could make use of the paper. So he carried it to his store and tore out leaf after leaf to wrap up salt, sugar, rice or other common groceries, thus scattering the leaves through all the houses of the village. The people read the leaves, compared them, and talked them over in their spare time. And now the whole village was burning with curiosity to learn more of the wonderful message of the book which the priest thought he had destroyed, but which he had only sent into every house.

Does not it recall to you the words of the Psalmist, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Psalms 76:10.

S-I-L-E-N-C-E

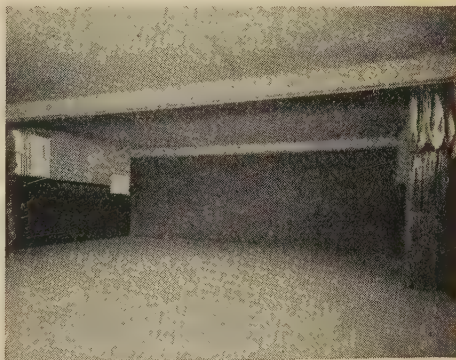
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PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

NEW YEAR INVOCATION

Almighty God, our heavenly Father, with whom a thousand years are as one day and one day as a thousand years, we, the children of a brief time, would draw near to thee as we stand at the threshold of another year and seek thy guidance. Teach us to so number our days that we may apply our hearts unto wisdom. Help us to realize the infinite significance of life's opportunities. Give us calm minds and courageous hearts and contented spirits as we go forward to face the unknown experiences of the New Year. May we have in our lives a great renewal; so that old duties may become fresh, and old affections ardent, and old aspirations filled with power, and old faith abundantly satisfying. And above all, teach us to walk this year in trustful fellowship with thee, our God.

But we must come also, our Father, bowed down with a sense of our sins. We are sinners indeed. In thought, word and deed we have sinned against thy holy law. But have mercy upon us, O Lord, according to thy loving-kindness, according to the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquities and cleanse us from our sins. Create within us clean hearts. O God, and renew right spirits within us. Restore unto us the joy of thy salvation and uphold us with thy free spirit. Amen.

Prayer for Advancing Years

(Every pastor conducts an occasional service for older people, or offers petitions for them occasionally in his regular service. Such a prayer as the following can be used in the first service or woven into occasional pastoral petitions.)

O God, our heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years. According to our strength, apportion thou our work. As thou hast pardoned our transgressions, sift the in-gatherings of our memory that evils may grow dim and good shine forth clearly. We bless thee for thy gifts, and especially for thy presence, and for the love of friends in heaven and earth. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought and quiet faith. Teach us to bear infirmities with cheerful patience. Keep us from narrow pride in out-grown ways, and impatient judgments of the methods and experiences of others. Let thy peace rule our

spirits through all the trial of our waning powers. Take from us all fear of death, and all despair and undue love of life, that with glad hearts at rest in thee, we may await thy will concerning us, through Jesus Christ our Lord. Amen.

NEW YEAR PRAYER

"Our Heavenly Father, we thank thee for safe conduct to the end of another year, and for the manifold mercies which marked our passage through it. We know not what awaits us—save that thou art waiting, and the work of thy kingdom. It is as thy children and earthly representatives that we would enter the new door. As we stand thus at the door, give us pause—until we have a new and clearer vision of thyself and of our unfolding opportunity. Without closer companionship with thee than ever before what lies ahead is too perilous for our wayward minds and our unsteady feet. The one thing we most need, and sorely need, is more of thyself. The future is a fog we cannot penetrate save hand in hand with thee. Its responsibilities we cannot even discern, much less discharge, unless thou more fully illumine our minds and possess our hearts. And when we do learn what tasks thou hast now set before us, we cannot discharge them by any mere words or deeds. Lord, make our inner self, our personality, more radiant with thyself, so that our very presence shall make the new year brighter and purer wherever we walk. We would not only serve thee, but live for thee; we would live thy life, and shine for God when we know it least and are most silent and inactive.—Amen."

NEW YEAR PRAYER

Our heavenly Father, we come as thy children to thee. At the passing of the year we feel more keenly our dependence upon thee. Our days are in thy hands. We thank thee for the mercies and blessings of the year that has gone. We thank thee that thou hast permitted us to have fellowship with thee, that thou hast supplied our material and spiritual needs, that thou art opening to us the opportunities of the New Year.

Forgive wherein we have failed in the past. Forgive wherein we have been false to our trust, feeble in our service, or have faltered in duty. Bless, we pray thee, what has been done for the good of man and for the glory of God. Glorify thyself in the Christian fruitage we have borne. Grant that the living message and the divine enrichment of the past year may abide with us. May the longings of our souls after thee be satisfied by the complete indwelling of thy Holy Spirit.

And, Father, as we stand before the veiled mysteries of 1925, give us courage so undaunted that we shall meet its duties with faces unashamed. Give us faith so clear that we shall not doubt thee in darkest hours. Give us hearts so pure that we shall have unfailing visions of thyself. Give us love so like thine own, that it will constrain us at all times and lead us into the life and likeness of Christ.

Grant, we pray thee, that holiness may crown thy Church, justice rule thy people and righteousness exalt the nations of the earth. And may the coming year be one of great progress toward that glad hour when the kingdoms of this world shall become the kingdom of our Lord and Saviour, Jesus Christ. And in his Name and for his sake we ask it all. Amen.—*Rev. J. G. Houston, Elma, Pa.*

PRAYER AT OPENING OF SERVICE

Eternal Father, who art the fountain of our faith and the sea to which it flows, bless us as we unite our hearts in the wonder and awe of worship. Endue us with the spirit of reverence in the house of praise, and the grace of understanding in the place of vision. Purify us by the white flame of thy Spirit, and renew a sense of thy nearness that shall follow us in the scattered ways to which we go. Behold us waiting for the one thing needful, which the world can neither give nor take away.

Lord, we believe; help thou our unbelief—if only our eyes were clearer and our hearts purer, there would be a new light in the stars and a new glory in life itself. Answer our aspiration with thy inspiration; renew within us the holy faith that makes us faithful, free and loyal to the truths that make us men. Grant that today what has long been a beautiful, far-off rumor may become a reality moving in our hearts, touching us to a clearer insight, a finer faith, a gentler, wiser, and more heroic service.

Even so reveal thyself in us, where fear and care and sin have ruled to our hurt, overcoming our evil by thine abundant goodness; and may thy inflowing have a more happy and fruitful outflow in lives of Christ-like labor and beauty. Speak to us, O Father of our spirits, in a voice of gentle stillness, and the burden of life shall be lighter, and the dawn immortal brighter. In His name, Amen.—*Rev. Joseph Fort Newton, D.D., New York City.*

TWENTY-FOUR FOR ONE

Dr. O. C. Campbell, of Milton, West Virginia, writes: "My dear Publisher: I could not expect my prayers to come true for your wonderful *Expositor* without keeping my subscription paid up. So you will find enclosed check for five dollars, because I am taking advantage to get twenty-four copies for what one copy is worth. Yours for greater success."

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CHURCH BUILDING DEPARTMENT

Do's and Don'ts for Pastors Planning to Build, Remodel or Newly Equip Churches

WHEN GOING TO BUILD

Dear *Expositor* Editor:

Every Pastor at some time in his career faces a building project. I wonder how many of these Pastors have asked themselves, or some one else, "What information does an architect need to properly approach our problem? To enable him to suggest a solution of it?"

With this question in mind the accompanying list was prepared. We found it served very well at times and was of great assistance to those who made use of it. And then, in turn, it enabled us to picture accurately the conditions under which the new structure would probably have to be built, as well as giving us an idea of the needs that must be provided for.

We send it to you thinking that you might find it of sufficient suggestive value to give it to your readers.

Sincerely,

Ernest O. Brostrom.

Kansas City, Mo.

ITEMS OF INFORMATION REQUESTED

While the following questions and statements of requirements will in no wise be full, they will help in forming an outline of the things we would like to know before preparing any special sketches.

1. Give information as to when you expect to build and general characteristics of project.

2. Give name in full of church, denomination, pastor, officials, and members of Board or Building Committee.

3. Data as to any special feature of your organization or work.

4. Give size, character of lot, stating as to whether it is sloping or level and just how much it is out of level, if so, giving height of terraces and other data, as well as its general shape, if different from rectangular.

5. Describe its relation to the surroundings, condition of streets or roads, and state whether it is surrounded by buildings and mention their architecture.

6. Make mention of desired position of building on lot, as well as its proper orientation for light and air.

7. Engineers' or surveyors' plan (plat) indicating size and lot levels as well as photographs of site are of value to the designer.

8. Outline completely your suggestions, as to type of plan desirable. Block this out roughly, indicating locations of pulpit, shape of auditorium, position of departments and the numerous other things which are necessary, and which will enter into your plan.

9. Give your suggestion as to exterior architecture.

10. Give complete list of the proposed rooms,

which you desire, giving suggestions as to their size or capacities.

11. Outline in full the proposed program which your church is contemplating, forgetting no meeting and no branch of service.

12. Normally the following phases of work will enter in: Worship—Teaching, or Sunday School—Training, for Young People's Work—Social, entertainments, banquets, etc.—Recreational, provision for games and athletics—Institutional, providing for the community services—Administrative, Pastor's Study, etc.

13. Outline just how much service you are contemplating from the Architect. His services comprise preliminary studies, working drawings, consultations, specifications and supervision.

14. State contemplated expenditure and progress made in financing.

15. Give present membership of church and Sunday School as well as estimates of future immediate growth, giving consideration to the church's relation to the community in which it is to be erected.

16. State materials suggested for construction. (All the above speaks for itself. We give it because we think it cannot but prove suggestive and helpful to any of our readers who are contemplating a building project.—*Ed. Exp.*)

DEDICATION OF AN ILLUMINATED CROSS

Hymn: "Must Jesus bear his cross alone?"
Prayer.

Responsive Reading:

Minister: "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world."—Gal. 6:14.

People: "Then saith Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me."—Matt. 6:24.

M. "Whosoever doth not bear his own cross and come after me, cannot be my disciple."—Luke 14:27.

P. "And when they had led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus."—Luke 23:26.

M. "For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void. For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God."—1 Cor. 1:17.

P. "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset us, and let us run

there's AN OLD SAYING—



“HOLDING a penny so close to the eye that the dollar can't be seen.” Every day many pastors are guilty of this fault; overlooking big things to gain small ones.

Many pastors in their constant pursuit for success in pastoral and church work are always searching for little things to promote church attendance and to gain the interest of the community.

Contests are promoted, fairs are given, little programs, suppers, entertainments, etc. All these may be good and undoubtedly do help, but genuine satisfaction, for real success, something different must be had, something larger, something better.

Let us suggest the Parish Paper Idea. Parish papers are now being used with remarkable success by hundreds of pastors who are forging ahead, who are doing big things, who preach to crowded houses the year round.

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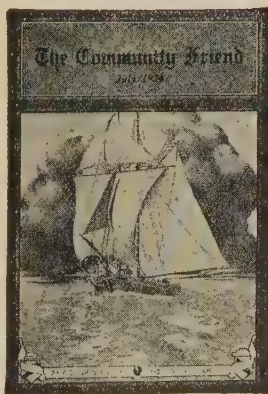


your community. It will create and retain interest in your church; it will accelerate every church auxiliary.


What the parish paper has done for others, it will do for you. It will advertise your church, increase attendance and collections, conserve your time, increase your prestige and build a unity and enthusiasm that will surprise you:

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with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."—Heb. 12:1, 2.

Solo: "The Wayside Cross."

Dedication of Illuminated Cross: (Dedication sentences to be read in unison.)

That this people may be always reminded of the crucified Christ, our Saviour,

We Dedicate this Lighted Cross.

That the light of the cross may send its illuminating rays and that Bible truth may dispel ignorance and sin,

We Dedicate this Lighted Cross.

With desire that the Gospel and the power of Christ may be known and felt in all the world,

We Dedicate this Lighted Cross.

That we may reverently honor and constantly remember the blessings we have received and the light of liberty we enjoy,

We Dedicate this Lighted Cross.

Hymn: "Jesus, keep me near the cross."

Sermon: "The First Cross."

Hymn: "The way of the cross leads home."

Benediction.

—Service by Rev. R. C. Russell,
Hutchinson, Kansas.

DEDICATION OF CHURCH

The following form of Dedication was used in setting apart the new building of the First Presbyterian Church of El Monte, California. It was prepared by the pastor, Rev. Charles A. Clark, D.D.

Minister. To the glory of God, our Father, by whose favor we have built this house; to the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour, to the praise of the Holy Spirit, source of light and life;

People. We dedicate this house.

Minister. For worship in prayer and song; for the ministry of the Word; for the celebration of the Holy Sacraments;

People. We dedicate this house.

Minister. For comfort to those who mourn; for strength to those who are tempted; for help in right living;

People. We dedicate this house.

Minister. For the sanctification of the family; for the guidance of childhood; for the salvation of men;

People. We dedicate this house.

Minister. For aggression against evil; for fostering patriotism; for promoting righteousness;

People. We dedicate this house.

Minister. For sympathy and fellowship with the needy; for brotherhood with all men; for the essential unity of all believers in Jesus Christ;

People. We dedicate this house.

Minister. For the building of character; for the giving of hope and courage to all human hearts; for the teaching of morality, temperance and justice;

People. We dedicate this house.

Minister. For missionary endeavor at home and abroad; for world-wide evangelism and education, till all the kingdoms of the world become the kingdom of our Lord, and of His Christ; for the reform of social wrongs, till all human society is transformed into a kingdom of heaven;

People. We dedicate this house.

Minister. In grateful remembrance of all who have loved and served this church; with hearts tender for those who have fared forth from the earthly habitations; a free-will offering of thanksgiving and praise;

People. We dedicate this house.

Minister and People. We, now, the people of this church and congregation compassed about with a great crowd of witnesses, grateful for our heritage, sensible of the sacrifice of the fathers, confessing that apart from us their work cannot be made perfect, do dedicate ourselves anew to the worthy worship of God in this place and to the constant service of God in the Christian service of men.

Prayer of Dedication—The Pastor.

DEDICATION OF A BAPTISMAL FONT

Organ Prelude—"Elegy"—T. Tertius Noble.

Minister.—The Lord is in his Holy Temple; let all the earth keep silence before him.

The Call to Prayer:

Minister. Beloved in the Lord, we have again assembled together as the disciples of Jesus Christ, to render thanks to God for all his mercies, and to recommend ourselves and all our concerns to the care of our Heavenly Father. With humble and contrite hearts let us approach the throne of Heavenly Grace.

The Lord's Prayer—(Minister and People).

Hymn.

The Responsive Psalm and Sentences of Dedication:

Minister. Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

People. He that walketh uprightly and worketh righteousness and speaketh the truth in his heart.

M. He shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season.

P. His leaf also shall not wither, and whatsoever he doeth shall prosper.

M. Happy is the man that findeth wisdom and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

P. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace.

M. He that giveth his mind to the law of the Most High and is occupied in the meditation thereof will seek out the wisdom of the ancients and be occupied in prophecies.

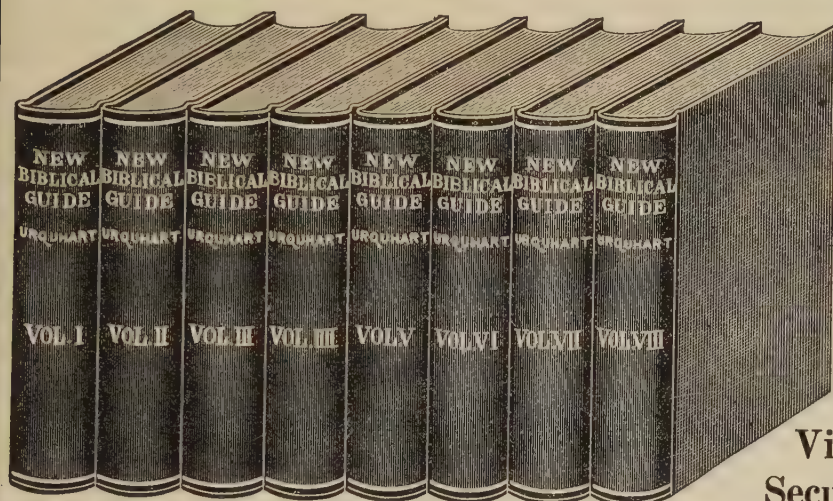
P. He will keep the sayings of renowned

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men, and where subtle parables are he will be there also. He shall show forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

M. They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever.

Then the Minister shall say:

Dearly beloved: We are met to bring to tender remembrance a faithful servant of God and lover of men, (In this case a commemoration of a former pastor. Can be adapted.) who for many years went in and out before this people and this community with godly walk and upright conversation.

He wrought his life into the lives of men and women to whom he was called to minister. Many were led to this altar to receive the rite of baptism and the fellowship of the church, and hither brought they their children to acknowledge the Fatherhood of God and to dedicate them to the Christian life.

We pay our tribute of affection and honor to a devoted minister of Jesus Christ, a workman who needed not to be ashamed. He left behind an unsullied name into which we have entered, and which shall be to our children. It is therefore highly fitting that we should install and set apart this baptismal font in loving memory.

Responses:

M. To the sacred rite of Christian baptism:

P. To this we dedicate this font.

M. In grateful acknowledgment that children are a heritage from the Lord:

P. To this we dedicate this font.

M. To the development of children in wisdom and in stature, and to their increase in favor with God and man:

P. To this we dedicate this font.

M. In remembrance of Jesus Christ, who suffered the little children to come unto him, and who took them up in his arms and blessed them:

P. To this we dedicate this font.

M. That it may continually remind us of our high responsibility and duty as parents:

P. To this we dedicate this font.

M. That children here dedicated, and those of riper years who receive the rite of baptism, may seek full fellowship in this communion:

P. For this we dedicate this font.

Minister and People:

So to the praise and glory of God the Father, and in acknowledgment of the dignity of childhood, in loving memory of . . . , we install and dedicate this baptismal font, that the name of a good man may be kept in honorable remembrance, and that we who have entered into his labors shall continue faithful to the children of God.

Solo—"That Sweet Story of Old." West.
The Scripture Lesson.

Prayer.

Baptism of Infants.

Solo—"Open the Gates of the Temple."—Knapp.

Announcements:

Sermon.

Hymn.

Benediction.

Organ Postlude—"Song of a Hero."—Kolkmann.

A LETTER TO DELINQUENT MEMBERS

A letter, worded so that it reads like a call, has been used successfully by the pastor of a Brooklyn church to get the attention of members not regular in attendance. A portion of the letter reads as follows: "Oh, how are you, Mr. and Mrs. Dilatorys? I have not seen any of you at church lately so I thought I'd call and tell you what is going on.

"And how do you do, Mrs. Faithful? You calling too? I am glad to know you are looking up the Dilatorys. You might look in also on Mr. and Mrs. Oyeh Sometimes and Mr. and Mrs. Mabee. They live in this same neighborhood and are members of our church, but don't get out very often.

"Well, Mr. and Mrs. Dilatory, how did you like our services last Sunday? Oh! you were not there! I remember now, I did miss you. Haven't seen you in fact for a 'month of Sundays!'

"What's that? You say it is too far? Why, bless you, look how far our Mrs. Faithful lives! She comes in from Richmond Hill every Sunday and Mr. Faithful comes too and all the little Faithfuls! I remember just at this minute that I have not seen any of your little Dilatorys at Sunday School. Too far for them? Why Mr. and Mrs. Zealous send theirs in from Flatbush and Mr. and Mrs. Treihard send theirs from Woodhaven!

"Really, Mrs. Dilatory, you are not looking very well—nor you either, Mr. Dilatory! These little Dilatorys of yours are looking rather sickly too. What you all need is more exercise, more company, more fresh air!

"Try it next Sunday by coming to church! You will find good company there, the change of air will do you good if you get into the vital of the church and you will find plenty of exercise there if you will only follow the example of Mr. and Mrs. Zealous and not that of Mr. and Mrs. Shirk."

Then after announcing some of the forthcoming features of church activity the letter closes: "Come out to all these services if you can and bring your neighbors, Mr. and Mrs. Maybe and Mr. and Mrs. Oyeh Sometimes, also try and bring Mr. and Mrs. I. M. Notta Churchman. It will do them good to come and you good to bring them.

"Goodby, Mr. and Mrs. Dilatory and all you little Dilatorys! So glad I saw you here Mrs. Faithful. Let me know at any time if there is anything I can especially do for you, as I am always anxious to help, and remember, I want always to be a help."

How Rev. R. L. Armor Used His MULTIGRAPH

In his own words, "One year ago, July 1st, 1922, I had 165 members in Alamo Methodist Church, (San Antonio, Texas) about 175 in the Sunday School and 20 in the Epworth League. *The church owed \$1,692.00. Today, August 4th, 1923, with the aid of the Multigraph, we have 250 Church members, 232 in the Sunday School, 60 in the Epworth League, and we have paid \$864.00 on the Church debt, and have the balance subscribed, payable October 1st.*"

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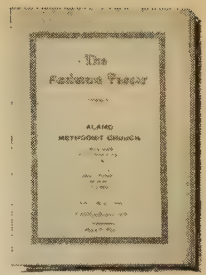
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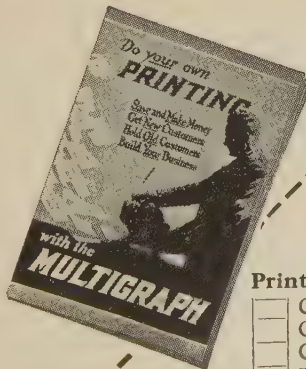
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Our newest book which completely describes and illustrates the Multigraph is ready for you. It tells the whole story: what it *is*, and *does*, how it operates, information about type, borders, cuts, etc. Use the coupon opposite.

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Strong, clear cuts are being found wonderful aids in church advertising. The pictures stand out and pull attention to any accompanying message. The reading matter is important, but of what use when passed over, not seen, not taken in? On postal, pastoral letter, bulletin, newspaper "ad," how striking and pleasing such a little cut as the following—"The Season's Greetings." It is suitable for both Christmas and New Year use. Order it under number. It is 361, and the price by mail only 50 cents.



No. 361—50c

The month of January is a month of intensive evangelistic endeavor in most churches. As pastor, you have some evangelistic message for your people. In the way of a deeply spiritual letter, an invitation to special services, or a postal announcing prayer or public meetings, the following cut, "Come Unto Me," will prove helpful. It is No. 380 and the price, 75 cents.



No. 380—75c

A cut that is mortised for copy is especially convenient to have because it is suitable for so many and varied messages. What you want to say can be put in small type in the open space and the picture is sure to bring close attention to the "story." The man in the picture says "You"—"You" to each beholder and reader of the message. You would notice and read. So will others.



No. 395—\$1.25

This cut has the psychological appeal. Get it. Have it on hand for repeated use. It is No. 395, and, though large, costs but \$1.25.



No. 401—85c

Of course you have seen this man "Remember" before. Have you got the cut? It is one of the most popular we have. The sale has been immense. But, doubtless, it will be new in your

A Peep at the Morning Mail

Dear Sirs: Laingsburg, Mich.
 Sorry to keep you waiting, but have purchased a new Ford and it has taken my money.
 The *Expositor* is as necessary as the Ford—and not so expensive. Enclosed my check for the year.
 Sincerely,
 Fred Matthews.

Dear Sirs: Creemore, Ontario,
 * * * * * November 13th.
 I have subscribed to many Christian periodicals, but have cancelled them all, save two. Indeed I value your magazine above any I have ever read.
 Yours sincerely,
 F. Sullivan.

Dear Sir: Winnebago, Ill.
 * * * * * November 18, 1924
 The *Expositor* has started a great many sermons for my people of which it did not furnish a word of the material. Again it has supplied material for sermons I had started before it arrived. It is surprising how often it has brought me something I have wanted, and just at the right time. I always enjoy getting into its pages as soon as it comes.
 Yours very truly,
 A. G. Adams.

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noted Bible Teacher, gifted Author and Evangelist, who for over thirty years has been associated with the Brethren, in a series of notable articles discuss “Brethrenism” in its every phase, beginning with the January, 1925, number. You are invited to share these Articles and may order a special “Four Months” Trial Subscription, each Number to contain one of these Articles which will be sent postpaid for 50 CENTS

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Name.....

Address.....

community. New or old, it is a good one and is suitable for any sort of "ad" or reminder. The cut is No. 401, and sells for 85 cents, postpaid.

Please bear in mind that we have quantities of cuts you have not seen in *The Expositor*. Lack of space. But you can have a catalogue of them all for the asking. Drop a postal and it will come to you by return mail. We have some fine ones for Easter, for Children's Day, for patriotic occasions. You can see them and make your choice if you will send for our catalogue. It will be sent free.

A LETTER THAT WAS EFFECTIVE

The Press Reporting Syndicate, Times Building, St. Louis, Mo., sent us the letter which follows. They state: "The enclosed letter wiped out a deficit for a struggling St. Louis Church. It brought the congregation to the realization of its duty to the church," and expresses the hope that the printing of the letter might bring similar results, or suggestions that would bring such results, for other churches in need of the same impetus. The letter is so suggestive that we give it in full:

An Open Letter of Real Importance to YOU— Please Read It

Dear Friend:

This letter is for *you*, a member or attendant of this Church. Please take it home and read it—every word. We thank you.

It is sent you in accordance with the unanimous vote of the last joint meeting of the Session and Board of Trustees. We are all one "family" here. And this is a little "family council" we are having—you and the Session-Trustees—on paper. Because we believe you *want* to know these plain facts, and because we are very anxious that you do know them—here they are:

In round numbers it takes \$100 a week to "operate" your Church. That means pay the Pastor, the coal bill, the electric light bill, the water bill, the janitor, the insurance, and the other *absolute necessities*. If we cannot pay them—we go in debt. And who wants to go in debt?

Your Church is supported by weekly pledges and "loose" Church collections in the plate. The latter amounted to an average the past 11 months of \$7 a Sunday. There are 167 weekly pledges. The total pledges collected for current year averaged \$81.21 per week. The average pledge is 48 6-10 cents a week.

The deficit at this writing is, for past 11 months, \$181.52.

Well, we have laid the facts before you. If you want any more specific details, the Trustees will gladly give them to you. (*Except* the names of those making individual pledges; no one but the Treasurer is allowed to know them.)

Won't you please give careful, prayerful thought to your church need of an increase in the regular, every Sunday income for current expenses? If it is possible—you alone are the judge as to what you should give—we earnestly request that with the beginning of the new Church Year, you please increase your weekly offering for current expenses.

If we all do our part, we will not have any trouble in financing our good Church in the splendid work it is doing in this community.

Yours respectfully,

March 15, 1924

The Board of Trustees.

GOOD THINGS IN PROSPECT

Our February *Expositor* will be the Lincoln's Birthday, Washington's Birthday and Evangelism Number. Some of the good things in prospect are: "Builders of the Nation," a Lincoln-Washington Drama Sermon, by Rev. A. J. Archibald; "A Night of Song with Patriotic Hymns," by Evan J. Lena, D.D.; "The Lenten Season and Church Unity," by Rev. William H. Leach; "Making the Mid-Week Service Serve the Whole Church," by Dr. H. H. Barstow; "From Malachi to Matthew," second article; "Unique Bible Sermon Service," by John Edward Price, D.D.; "Making Workers," by Rev. Leslie E. Dunkin; "Church Organization," by Rev. John A. McAfee; "Do They Hear You When You Speak?" C. B. Ely; "Clerical Hold Ups," by Frederick W. Palmer, D.D.; "The Rural Opportunity," by Rev. Mason W. Sharp; "Individualizing in Pastoral Work," by Rev. Shirley Swetman Still; "Getting the Audience Ready," by Eldridge B. Hatcher, D.D.; "Bible Study and the Public Schools," by Rev. James F. Riggs; "The Minister's Personal Appearance," by Preston Grady. All the departments will be full and unusually helpful.

PARABLE OF SAFED THE SAGE

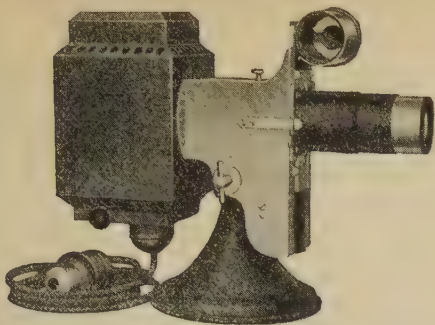
The Parable of the Painted Sign

I am still Young, but I was once younger as measured by the number of the years that I then had lived. And my father, who then seemed unto me a Venerable Man, was then much younger than I am now. And there was on the front of his Place of Business a Painted Sign, which hanged there for Fifty and Five years before he came to his grave in a Full Age, having lived more than four score useful years.

Now it came to pass, about once in four or five years, that the Sign was taken down, and painted anew. And I remember a time in my boyhood when I beheld it as the ropes were slung about it, and it was lowered to the ground. And the Painter was there consulting with my father whether the new lettering should be in Black as it had been, or whether the top half of the letters should be in Red and the bottoms in Blue. And it was painted with the Red and the Blue; for those were the days at the end of the Civil War, and the colors of the Red and the White and the Blue looked good unto my father. And I remember that the Painter put a Compass in the middle of the stem of each letter, and described a small circle, so that in the middle of each of the great Uncials there was a little Half Moon on either side. And this I thought Very Artistick.

And when the sign was lowered, I noticed that the letters of my father's Name stood out above the surface of the Board, as it were the sixteenth part of an inch in height. And I cried out in admiration, and I said, Father, how didst thou

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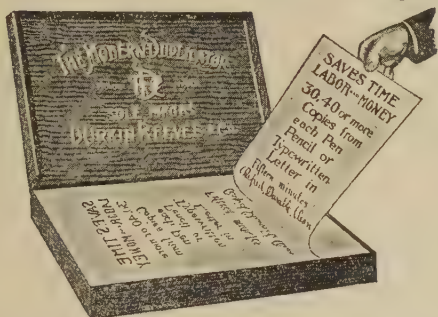
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THE MINISTER'S WIFE COMES BACK (4 m. 9 f.)
REVEREND DAYTON UP TO DATE (3 m. 8 f.)
THE CHOIRMASTER (6 m. 11 f.)
THE GYPSY PICNIC, for children (3 m. 10 f.)

Any three mailed for examination if ten cents postal charges are sent with request. Books to be returned in two weeks if not purchased.

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The Expositor.

manage thus to cut away the Board, and make the letters to stand out in Relief?

And the Painter laughed a little laugh, and said, God Almighty done that, Johnnie.

Now my name was not Johnnie, but it was the custom of some men to address all small boys whose names they knew not as Johnnie.

And the Painter then said, The reason is partly that the letters have an Extra coat of paint, or even two coats, for they are painted over in white with the rest of the sign, and also they receive the colors which the rest of the Sign hath not. But it is partly also because the color Paint is more carefully mixed, and put on with a Fine Brush, that fileth the pores of the wood more perfectly. And thus doth the rest of the sign Wear Away and leave the letters standing out.

And thus it was for fifty and five years, until the Board grew Thinner and the Letters stood Higher.

Now the Successive Generations are so many coats of Paint upon a Family Name, and the Sun and the Storm of Every Generation are wearing and fading the backgrounds of life. And there are names that wear away and leave no memorial, and others that be Smutted and Soiled by that which is added unto or taken away from them by the swiftly moving generations.

And I took thought, and said, As the name of my father stood out with increasing honor, so that at his death the whole Community rose up and passed by his Coffin and looked upon a face that they had seen in Kindness and Sympathy and Generosity and Courage and Publick Spirit and sometimes in Stern Wrath against Meanness and Cruelty and Cowardice and Dishonor, so will I endeavor, yea and I will exhort all men, to seek to lift a little higher into relief above the flat board of Environment the name they bear, that it may be handed down in greater Honor to the generations that are to come.

And as for the standing out of the names themselves, as the Painter said, so say I, God Almighty doeth that.

BALLOTING FOR SERMONS

Rev. O. F. Jordan, of Park Ridge, Illinois, presented his people the following ballot:

Counsel on the Pulpit Ministry

Your minister wants your counsel about the spiritual needs of this church. Beginning November first he will start a special series of sermons for Sunday mornings. Which series shall it be of three that are mentioned below? Tear off the ballot and put in the ballot box at the door. Take the printed list of subjects home.

Doctrinal Series

What Shall I Believe About God?

What Shall I Believe About Christ?

What is Sin?

How Does Christ Save Men?

What is the Kingdom of God?

Dare We Hope for Everlasting Life?

Devotional Series

The Christian's Use of the Bible.

The Practice of Prayer.

The Joy of God's House.

The Gift of the Holy Spirit.

The Growth of the Christian Soul.

The Stewardship of Life.

Practical Series

Can the Religion of Jesus be Lived Today?

The Golden Rule as a Social Principle.

The Christian's Recreation

The Christian's Reading

The Christian's Money

What Shall We Do on Sunday?

I vote for series.....

I would like to hear a sermon on.....

He adds: "The vote for the practical series was only one greater than the vote for the doctrinal series, showing an interest in doctrine in the public mind that may surprise some who deprecate such preaching. The devotional series had only half the strength of either of the other two."

"HASTY ANSWERS"

"He that giveth answer before he heareth, it is folly and shame unto him." Proverbs 18:13.

The mere power of speech does not constitute fully the right to speak—and because one can talk does not mean that he must always say something. The possession of truth and thoughts worth while is, and always will be, the real reason for speaking.

A new day of power and modesty would be manifest if all people would do some careful, thoughtful, just and intelligent hearing before they talked.

At present, speech seems a thing few folks can control, and the folly and shame of talking without saying anything does not seem to be sensed as it should.

Too many people imagine things before they give answer, and there is great need of increasing numbers who insist upon hearing truth from accurate sources before they give answer.

—Allen A. Stockdale.

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TO THE MINISTERS

Rev. W. T. Ingram, pastor of the Cumberland Presbyterian Church of Corsicana, Texas, says: "I send check to cover . . . expressing my appreciation for the good magazine you are sending out to the ministers of our country."

POSITIVELY THE BEST

Rev. Arthur H. Voerman, of Albany, N. Y., in renewing his subscription, writes of *The Expositor*: "Positively the best magazine that comes to my desk. It has been of very valuable service to me. I always rejoice at its arrival."

WANTED? 1000 PASTORS, EVANGELISTS and CHRISTIAN WORKERS to join the "WHOSOEVER" CLUB. If they do so then 10,000 Scripture Text Postal Cards will be sent by mail or distributed to 10,000 people. 10,000 Golden Rules, etc., likewise. Will YOU be ONE?

"IN THE MORNING SOW THY SEED, AND IN THE EVENING WITHHOLD NOT THY HAND: FOR THOU KNOWEST NOT WHETHER SHALL PROSPER, EITHER THIS OR THAT, OR WHETHER BOTH SHALL BE ALIKE GOOD."



"Think truly, and thy thoughts shall the world's famine feed; Speak truly, and each word of thine shall be a fruitful seed Live truly, and thy life shall be a great and noble creed."



"May every morning seem to say— There's something happy on the way And GOD SENDS LOVE TO YOU!"

JOIN THE "Whosoever" Club HELP DISTRIBUTE GOSPEL LITERATURE

50 cents Enrolls you as a Member and you will be sent by mail 10 of the Scripture Text Postal Cards, 10 6-inch Golden Rules, 10 Envelopes with different corner designs and 10 copies of the *Whosoever Herald*. A copy of the 5-color John 3:16 Motto 10x18 inches will also be sent. Each member then distributes or mails this literature to 10 people. The motto can be framed and placed on the wall of your Sunday School or Christian Endeavor Room.

IF YOU WOULD LIKE A SET OF SAMPLES SEND TEN CENTS and they will be sent you by return mail.

"WHATSOEVER A MAN SOWETH THAT SHALL HE ALSO REAP."

A.W. FAIRBANKS, Publisher Fairbanks Educational Series, 825 Polk St., Chicago



A small drop of ink falling like dew upon a thought, produces that



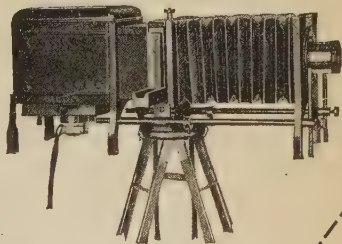
which makes thousands, perhaps millions—
—THINK!—



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**Model B Balopticon
on a tripod**

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REV. LOUIS ALBERT BANKS D.D.

God Never Gives Up

I am writing this story on the train crossing the Coast Range Mountains in western Oregon, on my way to Siltcoos Lake near the Pacific Ocean. We have just passed the face of "Old Man Siuslaw." It is a great stone face marvelously human in its appearance. The storms of thousands of years have carved it in the stone wall of the mountain. It looks like the face of some Indian Titan. But the story I wish to tell my preacher friends is this: For the last hour I have been riding through deep canyons, long tunnels, and sunken valleys, with great mountain slopes about me, from which the virgin timber was logged many years ago, and afterward it was burned over again and again by forest fires that destroyed every living thing and left the mountains black with great gaunt, ghostly snags of trees disfiguring the landscape. But now, after a generation, the forest is already largely re-seeded and the mountain slopes are clothed anew with beautiful green timber. God is growing a splendid new harvest on this old field. My soul is swelling with new courage at the sight! God never gives up, so what right has a man ever to lose courage?

Courage is Life Itself

Not long ago a young woman jumped out of the twenty-second floor of a New York office building and was instantly killed. The causes of her rash act were three. Her father had died, she was not making satisfactory progress in her work, and she had a carbuncle on her arm which caused her to fear that the member might have to be amputated. Yet not one who reads this but knows many men and women and boys who are going gallantly forward meeting life with a cheer though they are compelled to face many more depressing obstacles than these. I heartily agree with the editor of *The Washington Herald* that the best way to estimate life is in terms of courage. Every human soul has obstacles. This is the condition upon which life is granted us. We do not fail because the obstacles are too great, but only when they can scare us. Only those never fail who refuse to fear. The secret of keeping life worth while and always tasting good is courage. If we keep close to God we shall have courage for every emergency.

Shocking Results of the Dry Laws

The sarcastic editor of *The Minnetonka Record* writes: "Have you walked about the down town district in Minneapolis on a Saturday evening lately? The conditions are shocking. The banks are wide open all the evening. There are streams of

people hurrying to leave part of their week's wages. It seems terrible, the amount of money that is laid away in those banks on a Saturday night. Young men and women, even middle-aged people seem to be depositing their money in savings accounts with a prodigality that is shocking. In the old days of booze the banks were dark on a Saturday night and the saloons were swarming with workers who had just been paid off. Now the saloon buildings are occupied by restaurants, stores and Greek shining parlors and hat-cleaning establishments. It's awful the amount of money that is being spent for clothes, shoes and food in Minneapolis. The picture shows get their share, too, and the refreshmenting drug stores. But the banks, all brilliantly lighted and with extra help working, seem to be taking away most of the wage earners' money!" Thank God these shocking results of prohibition are seen in every state in the union!

Hunting In a Nugget Country

One day little Maxine Mudgett was playing in the barnyard of her father's ranch near Mariposa, California. There had been a big rain and the water had come surging through the barnyard, washing away considerable soil and bringing to light a number of new stones that she had not seen before. One of them attracted her childish attention and interest and she carried it with her to the house. Her father found it to be a nugget of solid gold weighing twenty-eight ounces and worth five hundred and ten dollars. Ten thousand children in ten thousand barnyards in a score of other states might have searched a day or a year and not found a single nugget, but this little girl was hunting in a nugget country. Many people search for peace and truth about God and man and never find it. But people who search in the childlike spirit in that greatest of all gold fields, the Bible, will not fail to find golden nuggets of priceless value.

Increasing Our Sphere of Contact with Others

A bell-maker who had observed that old bells usually have a finer and more pleasing tone than new ones, investigated in the hope of finding the secret. He found that after many years of use the clapper and the inner surface of the bell with which it comes in contact wear down until the shape of the one becomes nicely adjusted to that of the other. Thus the contact surface between them is increased considerably. Applying this discovery in a practical way he produced a bell and a clapper which had an unusually large con-

tact surface. The tone was much superior to that of new bells made of the same materials and in the same form without special regard to the size of contact surfaces of bell and clapper. Such a bell after a month of continuous ringing acquires a tone practically equal to one that has been used for a century or more. How often we see this illustrated in men and women! One man is so full of broad generous sympathy and loving interest in everyone he meets that joyous harmonies are aroused wherever he goes, while another man seems so out of touch with humanity that we have to search to find any place of contact. We need to watch ourselves that we may, by sympathetic service for others, enlarge our sphere of contact and thus make ourselves a greater blessing. There is another beautiful illustration in the fact that the old bell, much used, gives forth sweeter music than the new one. This suggests to us that age is no excuse for becoming irritable or cross or crochety, but rather that it should make us sweeter and bring out in greater perfection the deep rich harmonies of the soul.

Beware of Porcupine Fun

The Associated Press dispatches carried this story from Hood River, Oregon, the other day: "Frank Sugumi, west side orchardist, hurried to the homes of his neighbors Monday morning inquiring if they had lost any dogs. Sugumi announced that he had a dog 'of very much funniness' in his kitchen. 'My kitchen door open,' explained the Japanese, 'and very much funny dog walk in. I shut door. Hair on this dog very funny.' An American neighbor on going to investigate found the dog a full grown porcupine!

Some people's, indeed many people's, idea of humor is like that. Their idea of fun is to pierce and sting like the quills of a hedgehog. The porcupine's stinging, barbed quills are not more poisonous to human flesh than their wit is to the minds and hearts of those at whom they poke their fun. This is a false idea of humor. True humor is kind and wholesome and full of healing. It awakens the happy laughter which Solomon says, 'doeth good like a medicine.'

The Value of the Religious Motive

"Who's Who in America" for 1924-1925 records that 2695 persons, or more than eleven per cent of all names in the volume for 1922-1923, had a Protestant clergyman for a father. At the time at which most of these were born there were only 40,100 Protestant clergymen in America; which was about four per cent of all the men. Thus it follows that in proportion to population, clergymen fathered fully twenty-eight times the average number of famous characters. This is an exceedingly interesting fact. The average son or daughter of the parsonage or the manse is brought up with a keener sense of the religious motive as the supreme guide in life than are other children of the community. And that in the average community the boy or girl in the parsonage so trained and inspired has twenty-eight times as good a

chance to become a pre-eminently useful personality as those brought up under other conditions, is certainly a fact that is full of teaching.

No one in America could believe for a moment that the two young men who committed the atrocious murder of a boy in Chicago, a crime which has held the shocked attention of the world for months, would ever have even dreamed of committing such a deed if they had been reared in the religious atmosphere of the average clergyman's family. There is no doubt in my mind that by far the most important problem confronting the United States and the world is the definite and genuine religious education of children. The new movement in some cities to organize interdenominational religious schools, which supplement the public schools, and where accredited teachers teach the children in the faith of their fathers, Protestant, Catholic, or Jewish, is a movement in the right direction.

A Group of Unusual Preachers

It is no longer true that sermons are preached in churches only. Mr. Fred Stone, the actor, whose religious conversion attracted wide attention about a year ago, responded to a curtain call in a New York theater and, referring to the applause which almost took the roof off, said: "This only proves that New York likes a clean show when it sees one; America likes a show to which any child may feel free to take its parent!"

At a great assembly of bankers in Atlantic City, New Jersey, the president of The American Bankers' Association, an Omaha banker, who is also a Bible class teacher and the president of a hospital, delivered a most impressive sermon in which he declared that religion is the foundation of business and that the laws of God must be held supreme in the commercial realm. At a meeting of the two hundred salesmen of the Heinz factory in Pittsburgh, Pennsylvania, Mr. Howard Heinz, the president of the company, made an address which might well have been called a sermon. He told his salesmen that faith in God is the basis of successful commercial life, and that genuine religion is the first and most important essential of a high-class salesman. It is a most hopeful indication of modern life that Christian business men are becoming preachers of the Gospel. It may be doubted if there is in any pulpit in America a more influential Christian preacher than Roger Babson, the world's greatest business statistician. The Christian pastor has no greater duty than to multiply these lay preachers in his church.

The Marvel of the Human Body

Mr. Arthur Brisbane, the distinguished editor, has this bit of philosophy and story: "Man is fearfully and wonderfully made. Well may he praise the Lord, when he considers what human beings can endure if they *must*. You read that Englishmen again attempting to climb Mt. Everest are forced back by the cold twenty-four degrees below zero, and the freezing terrific winds that blow at the greater height. Crossing on the New Jersey ferry from a week-end stay with his

father at Lakewood, John D. Rockefeller, Jr. suggested that the eighth wonder of the world is the endurance of the human body. Crossing the Himalayan Mountains at a height of 19,000 feet, swept by cold winds, unbearable to Europeans, there is a regular trail in use for centuries. And over the trail Thibetan women trudge on their regularly appointed rounds, year in and year out, carrying heavy bundles on their backs for a few cents a day and they think nothing of it. Such women, upward bound, have passed groups of Englishmen in different states of their 'heroic ascent.' That was the thing in the Mt. Everest expedition that impressed the younger Rockefeller." This story is illustrative from at least three angles. First, the power of exercise to strengthen muscles and minds to endurance. Second, the burden laid on womanhood in heathen lands. And third, the marvel of the human body, which, though tender and frail, will wear out any man-made machine.

An Infallible Remedy for the Blues

Service will lift us out of discouragement and depression as nothing else will.

"Are you almost disgusted with life, little man?

I'll tell you a wonderful trick
That will bring you contentment, if anything can;
Do something for somebody, quick.

"Are you awfully tired with play, little girl?
Weary, discouraged and sick?
I'll tell you the loveliest game in the world;
Do something for somebody, quick.

"Though it rains like the rains of the flood,
little man,
And the clouds are forbidding and thick,
You can make the sun shine in your soul, little
man;
Do something for somebody, quick.

"Though the stars are as brass overhead, little
girl,
And she walks like a well-heated brick,
And our earthly affairs in a terrible whirl,
Do something for somebody, quick."

Jesus was always courageous and full of hope, for he was always serving and blessing others. He came not to be ministered unto but to minister. It never fails to give courage.

Evangelistic Illustrations

REV. BENJ. SCHLIFF, Peoria, Illinois.

WHAT WE CAN DO: TESTIFY

Reflecting Christ

Matt. 5:13-16. Passing down a dismal London alley my attention was caught by a most brilliant light flashing from a rubbish-heap in the gutter. Coming nearer, I found it only a broken bit of tin, catching and reflecting the rays of the glaring July sun. No one could help seeing it; it could not be hidden.

Of such a nature is the duty of Christ's disciples. We are to catch light from Jesus, the Sun of Righteousness and send its rays scintillating into darkness that surrounds us, for it is Christ's desire that we reflect his virtues as he reflected the Father's glory, that in this way sinners may be led to the Father.

Compounding Service

John 1:41-42, 45. Figures often are dry, but sometimes they are so interesting that they energize us to highest effort. Some men were discussing what one man had done the most to benefit mankind. The names of great inventors and scientists were mentioned, when one of the group, a Jew, remarked: "The man who invented interest was no slouch." We smile at this, but have you ever tried to figure out, how compounding service would affect the Kingdom of Christ?

Let us suppose that twelve people should each bring one person to Christ in one year and then each of those twenty-four should bring one every year, and so on in an unbroken progression. How long would it take to convert the world, do you think? Listen: *just thirty years!* If you doubt this statement, why not figure it out yourself? "Well," says someone, "the figures may be all

right, but it's no use trying; do you think that everyone to whom the workers would go would accept Christ or that no link in the long chain of workers would fail?" No, I am not quite that optimistic, but *this I know*; if the plan were adopted a great revival of religion would result, provided earnest work were accompanied by believing prayer, and patience were coupled to subjection to the Holy Spirit. And now, what are *you* going to do about it?

Be Not Afraid

Matt. 10:31-33; Mark 8:38. Miss Havergal tells of going away to boarding school shortly after uniting with the church. When she entered the school, she learned that among the one hundred girls she was the only Christian. Her first feeling was one of dread; she could not confess Christ among gay and worldly girls. But her second thought was that she could not but confess Christ. "I am the *only one* He has here," she said. This thought encouraged and strengthened her, and how she was rewarded is told in her life story. He has placed *us* just where we are because he wants a *witness* just there. So do your duty!

Warning Blind Folks

Isa. 59:10; 2 Pet. 1:9. In a flock of sheep there was a mother sheep with twin lambs, one of which seemed quite different from the other, wandering about aimlessly, and not as others of its kind. Soon the cause was discovered. The poor little thing was blind. The mother and brother were quite alive to the fact and watched the lambkin with tender and unwearied care, one

twenty-four years

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or the other as they saw it getting into danger rushing forward to the rescue, and with a sharp and kindly butt, turning the little blind one out of peril and into a safe path.

How touching that dumb animals, with instinct only to guide them should act so! Had they not exercised such watch-care and had as a result of their neglect the lamb lost its life, they would not have been called to account. We dare not say: "Am I my brother's keeper?" for we have reason and God himself has laid responsibility upon us. It is our duty to warn the blind in sin and direct them upon the right path. Ezek. 33:7-8.

WHAT GOD WILL DO: SAVE!

Brands From the Burning

Isa. 5:1-4; 55:1-3. Passing along the street one day, a gardener saw a heap of rubbish partly burnt. In it he noticed a root that seemed dead and withered, but after examining it he took it home, planted it and cared for it. It prospered and grew, till, after years of care, a majestic vine covered with clusters of grapes was the result.

No one is so dead in trespasses and sins but that he may under the divine Gardener's care become a fruitful vine. No human life is lost hopelessly while the love of God seeks the unsaved. As an example, think of John Bunyan, the profane and profligate tinker! He and thousands of others were "as brands plucked out of the burning" and later co-workers with God in the salvation of many.

A Statue From a Rejected Stone

Ezek. 11:19; 36:26. By the roadside near Florence a large piece of marble was standing that some one had hacked at and then rejected. One day it attracted the attention of Michael Angelo and his trained eye saw that it could be made to be of service. He had it brought to his studio, and after much persevering labor transformed it into one of his greatest masterpieces. Should you ever have the good fortune to visit Florence be sure to ask to be shown the wonderful statue of David, and feast your eyes on this masterpiece made from a rejected stone.

Christ is even now passing up and down this world rescuing those who have fallen and by his infinite grace they are transformed into men and women after the heart of God.

Lost and Found

Matt. 18:11; Luke 15:1-7. During the Columbian Exhibition D. L. Moody was preaching to a great throng from the text: "The Son of Man is come to seek and save that which was lost." After he had finished, a small boy was brought to the platform, an officer having found him in the crowd. Mr. Moody took the little fellow in his arms and called for the attention of the people. "This boy has a father who is no doubt looking for him with an anxious heart. The father is perhaps more anxious to find the boy than the boy is to be found." Just then a man elbowed his way to the platform. As he drew near the little

boy caught sight of his father and ran across the platform overjoyed. The incident, simple in itself, was witnessed with breathless attention, and the crowd broke out into a mighty cheer. "Thus," said Mr. Moody, "will God receive you if only you will come to him."

Why Parents Should Be Christians

2 Tim. 1:5; 2 Cor. 12:14b; Gen. 18:19. A man and his daughter were going on a path on the mountain-side, when his child called out: "Take care, papa; take a safe path, for I am coming after you." Just a little incident in life, but how full of teaching! Another father was on his way down town, and his son was following him. The ground was covered with freshly fallen snow, in which the man's footprints showed plainly. Turning his head, he saw the little fellow taking immense strides, and putting his feet into the prints his father had made. The father had not lived carefully till then, but what he saw that winter morning caused him to remark: "If my boy is going to follow in my footprints, I must be careful how I walk," and from then on his life was different.

Fathers and mothers, if you desire that later on your children shall rise up and bless your memory, live Christian lives! Surround your children in their homes with a pure, Christian atmosphere. Consecrate yourselves to the service of the Lord and as true priests of his let the smoke of your intercessional prayers arise daily from the family altar. These are things your children will never forget. You can leave them no better heritage than such memories of home.

"One Thing Thou Lackest!"

Mark 10:21. The garden is beautifully laid out; the straight lines and curves are exact; the terraces are arranged with artistic taste, but no seed is sown—and summer says: "One thing thou lackest!"

The machinery is perfect, cylinder, piston and valve are in excellent order; no flaw is in the wheels, no obstruction in the flues; a finer engine never stood on the iron way; everything is there but steam—and the intending traveller says: "One thing thou lackest!"

The watch has a golden case; the dial is exquisitely traced and figured; the hands are delicate and well fixed; everything is there but the mainspring, and he who inquires the time says: "One thing thou lackest!"

You are a needy sinner; Christ is the waiting and all-sufficient Saviour. "One thing thou lackest!" What is it? Name it, if you will, *faith, trust and obedience*. Each is implied in the other. Each will bring you what you need and desire more than anything else: peace, assurance life everlasting! Shall the lack of one thing keep you from the heritage Christ bought for you with his precious blood?

A Father's Influence

John 10:9. "I am the door." A great preacher was pressing the claims of Christ upon a bright young man who was not a Christian. The boy's

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father, one of the most distinguished physicians of the city, was also out of Christ. The boy well-nigh worshipped his father. After they had talked for a while he turned to the minister and said, "The best man in this city is not a Christian; why should I be?" The pastor said, "Who is that?" The young fellow answered proudly—"My father is the best man who walks the streets of this city, yet he is not a Christian. Why should I be one?" The next day was Sunday. At the earliest possible hour the faithful pastor was in the physician's office with a great burden upon his heart. "Do you know that you are keeping some one else out of the kingdom of God?" "What do you mean?" said the doctor. "I mean that your boy told me you were the best man in this city, and that as you did not seem to need Christ in order to be saved he did not see why he should." "Did my boy say that?" said the physician earnestly. "He certainly did," was the reply. "Pastor, what is the first service in your church at which I could make a public confession of Christ?" was the instant question of the father. "This morning at ten thirty," said the pastor. "I have an important operation at that hour and cannot come. What is the next opportunity available?" "This evening at eight o'clock," was the reply. "I will be there." At eight o'clock he was on hand. When the hour came for the decision this splendid man deliberately walked down the aisle and openly accepted Christ as his personal Saviour. His son who was in the congregation, in a few moments stood by his father in the same place of open confession. What a joy to that father who had been leading his own loved boy astray through a false door now to turn him to the true and only Door by which men can enter into the Father's House!—*James H. McConkey.*

Allurement Toward Heaven

John 14:2. A fierce storm was sweeping the great lakes. A steam tug towing a barge began to founder. The captain and his crew took to a small boat. All night long they tossed to and fro, every instant in jeopardy of their lives. In the morning they were rescued by a passing ship. The captain afterward testified that all the long night as they were beaten and tossed by the tempest there was one thing which nerved their arms and kept their hearts from sinking in despair. It was this—shining through the darkness and the storm they saw the lights of home.

We are sailing on a stormy sea. Often our frail boat is tossed and beaten with the tempest. Sometimes the gales seem too fierce for us to weather, and we are sorely tempted to give way. But the Captain of our salvation knows the sore and frequent temptation to be troubled in heart. His remedy is simple. Let not your heart be troubled. Think about the Father's House! Think of its peace, its joy; its glory; its reunions and fellowship; and as you think the troubled heart will vanish. You will be like the tempest-tossed sea captain. *You see the lights of home.*

Instinct for God

A missionary was called to see a dying Brahmin. He began to tell him of Jesus Christ; of the glory-land beyond, of the blessedness of those who believed in the Son of God as their Saviour. Suddenly the Brahmin broke in upon him with the words—"What do you know about the future! What do you know of heaven? How do you know what is there beyond the skies?" Without a word the missionary walked across the room, laid his hand upon the door-knob and flung the door wide open. Into the room through the doorway leaped his dog who had been lying in the darkness outside awaiting his master. "Do you see that dog," said the missionary. "All the time I have been here he has been lying outside in the darkness and storm. He did not know what was in this room. He did not know the surroundings nor what sort of a place this was behind the door which shut him out. But one thing even his dog instinct did know. And that was that beyond that door was the master whom he loved and that all he needed was to be inside where his master was, in the light and the warmth instead of the cold and gloom without. Just so, Brahmin, I may not know much about heaven. But one thing I do know. And that is that my blessed Lord and Master is there, that he says "Where I am there shall ye be also," and that is enough for me."

Faithfulness the Only Requirement

Rev. 2:10. A devoted young missionary in Central America gave a peep into the deeps of his own heart as well as into the trials of the work. "The work is hard," said he. "I go about to fishing boats through the day. At night I sleep on piles of hides on the decks. The people do not seem much interested in the Gospel message I bring. Sometimes the adversary tempts me to discouragement in the face of seeming lack of success. But I take courage and press on anew as I remember that *Gpd does not hold me responsible for success but for faithfulness.*" Like a flash came the text of which he was thinking. Not "well done good and successful servant but 'well done good and faithful servant.' Thou hast been faithful over a few things—I will make thee ruler over many." God's rulers over many things shall spring from the obscure ranks of those who have been faithful over the few. Here indeed is it true that the last shall be first and the first shall be last. In the Father's House scrub-women may be queens; slaves crowned kings; humble servants God's great prime ministers; God's hidden ones here, God's great ones there.—*James H. McConkey.*

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Post-Mortems

Nineteen-twenty-four is dead;
Cold he lies beneath the stone.
Place a flower at his head,
But—leave well enough alone!
Don't disturb a single bone;
From the dead past turn away;
Let its ghosts no more be known—
Requiescat in pace!

Joys and sorrows that have fled
Never more the soul may own;
Mad ambitions that misled,
Sins—to which all men are prone—
Seek not vainly to atone;
Make the most of this brief day;
Down the wind go roses blown—
Requiescat in pace!

Past and present can't be wed;
Vain it is to grieve or moan.
Turn to valorous toil instead,
Dull regret makes man a drone.
Let no relics here be shown;
Banish even yesterday;

Last year's nest the bird has flown—
Requiescat in pace!

—*Author Unknown.*

A New Year Prayer

As long as mortals have the nerve
To pray for things they don't deserve,
As long as conscience has a stain
The prayers of men will be in vain.
So, humbly, Lord, we ask of thee,
That Princely Gift, sincerity.
That we may use it through life's span
To build on earth a better man,
And should we crave for gifts more royal
Please make us, God, a bit more loyal
That we may give to those we serve
A measure full as they deserve.
And make us rich with eager zest
To give our work our very best,
To know the wheat, reject the chaff—
To have the strength to stand the gaff.
O Lord, in mercy intervene
To keep our hearts both young and clean.
The will to give a man a lift—
Make this, O Lord, thy New Year Gift.

—*Author Unknown.*

THE HOMILETIC YEAR—January NEW YEAR

NEW YEAR

I know of a minister who chose for his text on New Year Sunday morning these rather startling words from the Book of the Prophet Jeremiah, 37:17: "Is there any word from the Lord? And Jeremiah said, There is." By the way, it was a good and very suggestive text.

We are standing at the beautiful gate of the year. It is a door of opportunity. The shortness of life is to many a spur to intelligent and enthusiastic effort. To others it is the excuse for dilatoriness and procrastination. During the war a soldier was offered by the librarian of the camp a book and urged to read it. He replied that he expected to be killed anyhow and "didn't want nothin' on his mind." This was an exceptional fellow, for most all of the men wanted to be at their best even when making a sacrifice for liberty. We may well pray: "So teach us to number our days that we may apply our hearts unto wisdom." The divine tutorship through the year is needed. Christ conserved his hours and finished his work.

He is our example. Let us think of the dawning new year as a door of opportunity—another chance. This is one of our Father's season messages. The new year is another chance. Let us take it to ourselves, brother pastors, and let us also take it to our people.

SUGGESTIVE TEXTS AND THEMES

Great Beginnings: Gen. 1:1.

Make Bold Beginnings: 1 Tim. 1:18,19; 4:12.

Today—A Voice for the Opening Year: "Wherefore the Holy Ghost saith, Today, if ye will hear his voice." Heb. 3:7.

The New Year: "Here we have no continuing city, but we seek one to come." Heb. 13:14.

The Desire of Life: "He that desireth life." Psa. 34:12.

The Duty of Making Good Resolutions: Acts 11:23.

A New Year a New Opportunity: "Ye have not passed this way heretofore." Joshua 3:4.

The Source of New Year Happiness: "Whoso trusteth in the Lord, happy is he." Prov. 16:20.

Heart-Weariness in the Journey of Life: "And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." 1 Kings 19:7.

Spared for Another Year. "Lord, let it alone this year also." Luke 13:8.

Eternity in the Soul: "Jesus Christ the same yesterday, today and forever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Heb. 13:8, 9.

The Year's Purpose: "He brought thee out—to bring thee in." Deut. 4:37, 38.

The End of Time: "And I saw an angel stand upon the sea," etc. Rev. 10:5, 6.

The Christian a Sojourner: "Pass the time of your sojourning here in fear." 1 Pet. 1:17.

The Old Year and the New: "Ye shall henceforth return no more that way." Deut. 17:16.

How to Have a Happy New Year: Prov. 3:13.

The Need of Haste. A New Year Message: "Brethren, the time is short." 1 Cor. 7:29.

Life's Story Book: "We spend our years as a tale that is told." Psa. 90:9.

The Voyage and the Pilot: "So he bringeth them unto their desired haven." Psa. 107:30.

A Wise Man Measuring Time: "A wise man's heart discerneth both time and judgment." Eccl. 8:15.

God Alone is Unchanging: "Thou art the same and thy years shall have no end." Psa. 102:27.

Include God in Your Plans for the Year: "Go to now, ye that say, Today or tomorrow we will go unto such a city, and continue there a year, and buy, and sell, and get gain." James 4:13.

The Uncertainty of the Year: "Ye know what shall be on the morrow." James 4:14.

New Praises for the New Year: "Sing unto the Lord a new song." Psa. 96:1.

The January Inventory: "Forgetting the things which are behind and reaching forth to the things which are before." Phil. 3:13.

The Open Door: "Behold I have set before thee an open door, and no man can shut it." Rev. 3:8.

The Art of Numbering Our Days: "So teach us to number our days that we may apply our hearts unto wisdom." Psa. 90:12.

A Young Man's New Year Meditation: "And Isaac went out to meditate in the field at eventide." Gen. 25:63.

New Things and New Men: "Old things have passed away, behold all things are become new." 2 Cor. 5:17.

A New Chance for the New Year: "Behold, thou art made whole; sin no more, lest a worse thing befall thee." John 5:14.

The Transition From the Old Year to the New: "From everlasting to everlasting thou art God." Psa. 90:2.

At the Return of the Year: "Go strengthen thyself—for at the return of the year the King of Syria will come up against thee." 1 Kings 20:22.

Events in God's Grasp: "My times are in thy hand." Psa. 31:15.

Looking Forward: "The set of their faces is forward." Hab. 1:9. (R. V.)

The Cycle of Life: "Then shall the dust return to earth as it was; and the spirit shall return to God who gave it." Eccl. 12:7.

Life on Good Foundations: "Like a man which built an house, and digged deep, and laid the foundation on a rock." Luke 6:48.

A New Year Motto: "This one thing I do." Phil. 3:13.

The New Year Prize: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14.

The Crowned Year: "Thou crownest the year with thy goodness." Ps. 65:11.

The Divine Leader: "And the Lord went before them." Ex. 31:21.

The Christ of the Centuries: "Jesus Christ, the same yesterday, today and forever." Heb. 13:8.

The New Date: "This month shall be unto you the beginning of months; it shall be the first month of the year." Ex. 12:2.

God's Care in the New Year: "The Lord is my shepherd, I shall not want." Ps. 23:1.

The New Year

A flower unknown: a book unread:

A tree with fruit unharvested:

A path untrod: a house whose rooms

Lack yet the heart's divine perfumes:

A landscape whose wide border lies

In silent shade 'neath silent skies:

A wondrous fountain yet unsealed:

A casket with its gifts concealed:

This is the year that for you waits

Beyond tomorrow's mystic gates.

—Horatio Nelson Powers.

Happy New Year

The life-giving principle of air is oxygen. Leave it out of the air and we could not breathe it. Now the oxygen of a happy new year is unselfishness.

New Year Wishes

Lord Dundas, being wished a happy New Year, replied, "It had need to be happier than the last; for I never knew one happy day in it." Wilberforce said, "The last year has been the happiest of my life." Romaine's New Year's wish for his people was, "God grant that this may be a year famous for believing!"

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New Year Pilot

A certain bright youth, who had gone to sea when a boy and had been favored by quick promotions, became master of his ship in a short time. On one of his voyages, when he approached a certain headland, one of the passengers asked if he was going to anchor there and telegraph for a pilot to guide the ship into port. "Anchor? No!" was the curt reply; "I am my own pilot." Intent upon reaching port in the shortest possible time,

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he took a narrow channel against the advice of his seamen. By morning his ship had been wrecked, and the young master, who was his own pilot, was tossed on the shore dead. Such is the certain fate of all who are their own guides.

We all have need of the Divine Pilot for the year that lies ahead.

The Needed Inventory

It is said that the somewhat eccentric but deeply religious man, John Newton, finding himself unconsciously drifting into an unhappy tendency to worry and find fault with his lot, at the beginning of a new year sat down and made the following quaint inventory:

"Jan. 1.

No money, but good mental powers.

No external fame, but quite a little home repute.

No genius, but some degree of common sense.

No high worldly connection, but easy access to God and adoption into his family.

No earthly property, but rich in God's love and forgiveness."

Possibly some such inventory made occasionally might prove a wholesome thing for all of us. The discovery of hitherto unknown riches oftentimes proves the surest preventive against worry and discontent. A careful scrutiny of life's ledger will usually reveal the fact that, after all, God has pretty well balanced our accounts.

New Year Guide

Henry M. Stanley told how, when his party were about to cross the Dark Continent for the first time, starting from Lake Tanganyika, many of those strong men wept, not because of cowardice or weakness, but simply because their emotion had to find vent. They had before them arid deserts, savage beasts, plague and fever—trials unknown. Yet that journey was not more toilsome or perilous than the journey along life's unknown pathway through the years. But we have a sure Guide and Helper, and can join with Joshua and say, as we near the end of our journey, "Not one good thing hath failed of all that the Lord hath spoken concerning us."

We are starting the New Year. We have a Guide.

Will You Sign Up

This year, with God's help, I will be master of myself. I will manage my body, so that it will be my servant instead of my master.

I purpose to enrich my mind with the best in books and in art, so that my thinking will be inclined upward.

I shall endeavor to speak kind words and to do helpful deeds whenever I can.

I resolve to make Christ my daily Companion, and to trust him for strength in all my undertakings.

I purpose to take God into my business, and to return to him a portion of my income.

I resolve to be a better citizen, thinking more and more of the welfare of others.

I intend to make this my best year, physically, mentally, morally, spiritually, financially and socially.

Signed.....

Drop Some Things

Two boys were crossing a railroad bridge when one slipped and fell. His comrade tried to help him over the stream, but a fishing-pole he was carrying had caught in the ties so that he could not be drawn back. "Drop that pole," cried the rescuer, "or I can't save you." And just so there are many worthless things to which we are clinging at the beginning of this year. We must drop them if we want to be safe and go on happily through its months.

New Year Ambition

It is not enough merely to form an ambition. There are some ambitions that never can be attained by us no matter how earnestly we set about our task. But there is one ambition which is within every one's reach, and that is the ambition to become holy. If we set out to obtain that object this New Year, we are sure of achieving results.

Straight On

Going to a railroad station and boarding a train and being on the cars when they are in motion may not help us at all. The question is where we mean to go and whether the cars are taking us there. We all get a start with the new year, whether we want to or not. It will take us somewhere. But the start that counts is when we set out for a goal worth reaching and determine to keep headed straight for it.

Make the Year Fair

In one of his helpful and inspiring poems Robert Browning warns us against forming unreasonable and impossible plans for our life:

"The common problem, yours, mine, every one's, Is—not to fancy what were fair in life, Provided it could be—but, finding first What may be, then find how to make it fair, Up to our means; a very different thing."

The New Start

James Buckham has written a poem which pictures the joyous spirit in which we should make our start in the new year:

"'Go, sin no more.' These are the Saviour's words.

The past is past. True life is here and now.

With seal of God's forgiveness on thy brow

Greet life's new morning, happy as the birds

That lift their songs when sunshine fills the air;

For God is love, and love is everywhere!"

Active New Year Faith

Belief is the acceptance of a map. Faith is the taking the voyage.—Rev. J. H. Jowett, D.D.

New Year Repentance

Once a little girl was asked to define repentance.

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She said, "I think it is being sorry enough to quit." Being sorry is not enough this New Year season. We must be sorry enough to quit. Quit sin. Do right.

Your Opportunity

We have all heard about the storm-driven ship whose crew was half frantic for water. At last another ship came near, and they cried, "Water! water! we are perishing with thirst." "Dip down into the ocean," was the answer; for they were off the Amazon, which hurls its mighty flood of fresh water far out into the briny Atlantic. In this same way there are many who are longing for a fresh start, a new chance, who have the opportunity every day of their lives if they will only reach out and take it. "Every day is a fresh beginning."

Paint Your Visions

Let us form ideals for our New Year. Once Raphael was asked how he painted his marvellous pictures. He answered, "I dream dreams and I see visions, and then I paint my dreams and my visions." Our New Year will be better if we have dreams about it, and then set out and paint them upon the canvas of experience.

New Year Partnership

Many a young business man will be received into partnership this new year, and will be proud and happy. But long ago the Lord of the universe offered to take you and me into partnership with him. If we have not accepted the great offer, this New Year's time is the best time to do it.

Dread End of Year

"I dread to come to the end of the year," said a friend, recently, "it makes me realize I am growing old."

That suggests a question, When is a man old?

In Shakespeare's time a man was old at forty, and often, because of the gay life, invalidated long before that.

Sir Walter Scott at fifty-five bemoaned the fact that he was an old man.

Montaigne retired to his castle at thirty-eight to spend his declining years in peace and study.

Dr. Samuel Johnson once remarked that at thirty-five a man had reached his peak, and after that his course must be downward.

Physiologists tell us that in all mammals except man the period of life is five times the period of growth. A dog gets its full growth in two years, and lives ten; a horse in five years, and live twenty-five. On this basis a man should live from 100 to 150 years.

New Year Voice

One winter evening a Minnesota farmer was trying to cross a lake, on whose shore he lived, in a small boat. When he got to the middle, a sudden gust of wind upset his boat and the farmer was forced to try to swim in the icy water. He was confused by the darkness and had almost given up the struggle, when he heard the voice of his little girl, calling from his house, "Father! Father!" He listened and found that he was swimming away from his home instead of toward it, and, encouraged and guided by his little daughter's voice, he was enabled to reach the shore in safety. Many a man's life, which has been nearly wrecked in the darkness of temptation, has been saved by the guidance of God's voice.

We need a guide in the new year, a voice that tells the way.

A New Year Wish

May you have enough happiness to keep you sweet;

Enough trials to keep you strong;

Enough sorrow to keep you human;

Enough hope to make your heart sing;

Enough of labor to keep you from rust;

Enough leisure to make you broad;

Enough religion to make you value the best;

Enough of the love of Christ in your soul to make you glad to serve.—S. G. Dunham.

The Marble Collegiate Printed Pulpit A SERMON BY MAIL

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of the Dr. David James Burrell's and Dr. Daniel A. Poling's (Ministers) sermons are gratuitously distributed at the Sunday evening service from October to June. (About 35 issues.) A mailing list has been established to which names may be added at any time by the payment of One Dollar per annum to partially defray mailing expenses. Send to MISS MERCIE E. BOYER, 1 West Twenty-ninth Street, New York City.

The Small Beginning

"Father," exclaimed a young girl joyously, "I've just persuaded Calvert to promise to stop smoking cigarettes for three months."

"For three months! Well, why didn't you get him to promise for a year—ten years—fifty years? That would have been worth while," was the reply. The next moment he added as an afterthought: "Maybe that isn't so bad, after all. A three months' promise is better than none. Maybe it will be easier for him to promise for a year if he can hold out for three months."

There is something worth remembering in this thought. So often our good beginnings are delayed because of the apparent magnitude of the task ahead of us. The road seems endless. We are sure we can never hold out. But well-doing even for a day is well worth while. It will give us strength to try for a week, and a week may embolden us to try for a month, a year. In the making of our good resolutions, as in so many other things, none of us can afford to despise the day of small things. At the same time we should remember that a resolution which is worth making for a week may be more worth making for life.

War and Peace

Be at war with your vices, at peace with your neighbors, and let every year find you a better man—*Franklin*.

The New Year Presence

When Wesley lay dying he gathered himself together and cried, "The best of all is that God is with us." That was the lesson of his long life. He realized that God was with him. And that is perhaps the simplest lesson of the book of Psalms. It teaches us that God is with us. It shows us that the door is open to his house, and we can approach him as children come to a father and tell him all our story. God is with us. There is never a day when he forgets us, even if we forget him. He is with us to win us from sin and selfishness. He is with us to make us strong in trial and temptation. Let us try to be with him, on his side, fighting for right and for good throughout the whole of this New Year.

Grow Larger This Year

In an old fable there was a magic skin, the wearing of which would get a person everything he wished. But each wish that was granted shrank the skin; and by and by, when the wearer got what he wished, the skin squeezed his breath out. The fable is true. The magic skin is false ambition. Every time the false ambition is attained, the person shrinks. On the other hand, every time we promote a true ambition there is an expanding of the whole nature and an enriching of the whole being. Grow larger this year.—*H.*

Small Beginnings

Let us not be afraid to start this new year because the beginnings must be small. When Booker T. Washington made his start as Tuskegee the

school was held in a vacant hen-house and the roof leaked so that a scholar had to hold an umbrella over his head when it rained. Now it costs \$82,000 a year just for the necessary expenses of running that school. God will see to the rest of it if we only make a good start.

Watch Small Things

When William Lloyd Garrison became a Christian he wanted his Christianity to reach into all details of his life. His hand-writing, for instance, was very poor, and he set out to better it, making every letter with care, so that before long his penmanship became remarkable for its distinctness and beauty. A new start like this even in small things would make us better Christians.

Start at the Burning Bush

Moses got his new start at the burning bush. He had known God before, had boldly dared and suffered for him, but at the burning bush he caught a new vision of God and went forth to dare and suffer more than ever before. That is what we need in starting out on this New Year—some new vision of God. We can have it if we will.

The Unsatisfied Life

There is said to be a strange plant in South America which finds a moist place and sends its roots down, and becomes green for a little while until the place becomes dry, when it draws itself out and rolls itself up and is blown along by the wind until it comes to another moist place, where it repeats the same process. On and on the plant goes, stopping wherever it finds a little water until the spot is dry; then in the end, after all its wanderings, it is nothing but a bundle of dry roots and leaves. It is the same with those who drink only of this world's springs. They drink and thirst again, and go on from spring to spring, blown by the winds of passion and desire, and at last their souls are nothing but bundles of unsatisfied desires and burning thirsts.

Come to Christ. Drink from the fountain of life this new year and be satisfied.—*H.*

New Year Aspirations

Live in the active rather than the passive voice, intent upon what you can do rather than upon what may happen to you.

Live in the indicative mood, not the subjunctive, concerned with the facts as they are rather than as they might be.

Live in the present tense, concentrating upon the duty at hand, without regrets for the past or worry about the future.

Live in the first person, criticizing yourself rather than condemning others.

Live in the singular number, caring more for the approval of your own conscience than for popularity with the many.

And inasmuch as we must have some verb to conjugate, we can not do better than to take the one we all used both in Latin and in English—*amo*, I love. Live in the spirit of an intelligent good-will that all the activities of life may be brought into a unity of purpose.

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Time

"Time wears all his locks before,
Take thou hold upon his forehead;
When he flies he turns no more,
And behind his scalp is naked.
Works adjourned have many stays;
Long demurs breed new delays."

One of our living millionaires is reported to have offered a certain health culturist a million dollars if he could lengthen his years beyond a certain period—lengthen it by two years. Queen Elizabeth offered her physician half her fortune if he could keep her from dying for only a few hours.

These things indicate the sense of values. It is distressing that we never value the water till the well runs dry—that we never appreciate the water while we have it. That is a life parable. What might we not do if we should "redeem the time;" if we should "buy up the opportunity!"—*Rev. W. H. Geistweil, D.D.*

The Use of Time

Bind together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish.—*William M. Taylor, D.D.*

Using Time

Abbott in his life of Napoleon tells of a time when in his early career Napoleon was quartered at the house of a barber at Auxonne. Some spent their time coquetting with the barber's pretty wife; he was always at his books, studying hard. Years later, when he was commander of the

army, on the way to Marengo he stopped at the door of the barber's shop, and asked his former hostess if she remembered a young officer by the name of Bonaparte who was once quartered in her family. "Indeed I do," was her pettish reply, "and a very disagreeable inmate he was. He was always shut up in his room; or, if he walked out, he never condescended to speak to any one." "Ah, my good woman," Napoleon rejoined, "had I passed my time as you wished to have me, I should not now have been in command of the army of Italy."

An Old Wish for a New Year

In one of Dorothy Canfield's books, Marise, a schoolgirl, played with the other girls a game of wishing. Each had a little book called a wish-book, and in it each one wrote, with childlike frankness, the wishes that were nearest her heart.

Marise could not understand why her comrades wished for everything under the sun except the thing she desired with passionate longing. One would wish for wealth, another to be a great author, a third to be a great saint, but Marise wrote in her book this sentence, "I wish to be happy."

And, after all, is not that the wish that underlies all other wishes? Instinctively people feel that if they have this or that they will be happy and contented, and so they wish for the things through which they hope to experience joy.

There is joy in things, of course, provided joy

is also in the mind; but if it is not first in the mind, it can never be extracted from things, no matter what they are. We are always making this mistake.

In this new year, therefore, it may not be out of place to write in our wish-book the desire of Marise, "I wish for happiness." For, if we really desire happiness and set about seeking it, we shall find that the straight road to it is the way of unselfish, Christlike service. It will do little good to desire happiness and do nothing to obtain it, or do things that inevitably drive it away.

Happiness does not come by cunning or cleverness, thank God, but by loving service and sympathy; and it is for the poor as well as for the rich—no one is denied who lives the life. This year will be a great year in our history if at its close we can write opposite the wish in our wish-book, "I have found happiness."—*Ripple.*

Making a Fresh Start

It is a very good habit of mind that prompts us to "take stock" and balance accounts and resolve to turn a new page and make a fresh start at specific dates—birthdays, business anniversaries, or the new year. Constant introspection is not good, but it is more profitable to have certain set times when we examine ourselves and our position in life and make—and then follow—definite resolutions about the time just ahead. Promptly at noon of every day, the old-time mariner "took the sun" with his sextant and then carefully worked out his exact latitude and longitude in order to determine the future course of his ship. We also do wisely if at periodic intervals we take pains to discover whether we are on or off the course. Like the mariner, we are almost certain to find that in spite of our best endeavors we have been strongly acted upon by invisible currents and have drifted a little or much

from the line of advancement marked upon the chart. Hence, if we are wise, we will change direction more or less and make a fresh start toward the point to be attained.

Redeeming the Time

A sybil came to the king of Rome, and offered to sell unto him three tomes of her oracles, but he, counting the price too high, refused to buy them. Away she went and burned one tome of them. Returning, she asked him whether he would buy the two remaining at the same rate. He refused again, counting her little better than frantic.

Thereupon she burned the second tome, and peremptorily asked him whether he would give the sum demanded for all the three for the one tome remaining, otherwise she would burn that also, and he would dearly repent it. Tarquin, admiring her constant resolution, and conceiving some extraordinary worth contained therein, gave her her demand. There are three volumes of man's time—youth, man's estate, and old age—and ministers advise them to redeem this time, Eph. 5:16. But men conceive the rate they must give to be unreasonable, because it will cost them the renouncing of their carnal delights. Hereupon one-third part of their life, youth, is consumed in the fire of wantonness. Again, ministers counsel men to redeem the remaining volumes of their life. They are but derided for their pains. And man's estate is also cast away in the smoke of vanity. But preachers ought to press peremptorily on old people to redeem, now or never, the last volume of their life. Here is the difference: the sybil still demanded but the same rate for the remaining book, but aged folk (because of their custom in sinning) will find it harder and dearer to redeem this, the last volume, than if they had been chapmen for all three at the first.—*Thomas Fuller.*

Great Texts and Their Treatment

A NEW YEAR'S RESOLVE

"Ye have not passed this way heretofore." Josh. 3:4.

I. We must go on. There is no going back. Whatever the path before us we must tread it. Keep going. Time is an old policeman: he says, "Keep moving on."

II. As we go let us look out for the sign-posts. The bypaths are plainly marked "Misery," "Ruin," "Death." The right path is clearly shown: "Happiness," "Peace," "Heaven." Keep going. Keep in the right path.

III. Let us proceed slowly. Make haste slowly. It is better not to slip than to get up after a fall. There are green lights of caution; red lights of danger; the White Light of safety—the Word of God. Through the year keep the lamp of the Word high as a light to the feet.

IV. Let us not go alone. Let us look out for friends on the road. Let us also look out for those

needing help on the way. We can have Christ with us every day and all the way.

V. Take the staff of God's promise in your hand. He promises help and comfort. Isa. 42:16.

VI. Look forward with hope to the end of the way. It is a holy way, a happy way. It may be an untried way now. Keep going. Keep in the right path. Fall not out to the right hand or the left. Go straight on. The road to Heaven? "Take the first turn to the right and then keep straight ahead." The end of such going is Heaven itself. In the new year make a year's journey toward heaven.

GOD'S NEW YEAR GIFT

"A new heart also will I give." Ezek. 36:26.

I. What this New Year gift is—A new heart. Think what that means—A spiritually illuminated and regenerated heart. A penitent heart. A praying and believing heart. A pardoned heart.

A pure and holy heart. A sensitive and morally tender heart. A loving and philanthropic heart. An obedient heart. Yes, and a very happy heart. Happy New Year! This is the way to it, accept God's gift of a new heart.

II. Who gives it—God. "Will I give you." God is the giver. God bestows it. By the saving power of truth. By fellowship with Christ. By the fullness of the Holy Spirit. By sanctifying to us all the varied experiences of life.

III. Seek, then, in this New Year Sunday, this best of all gifts. Seek it. Your heavenly Father is waiting to bestow it. He will do so to all who truly want it and show their sincere desire by prayer and supplication. Happy New Year. Get this gift and the year will be the happiest you have ever known.

A NEW YEAR EXHORTATION

"Redeeming the time." Eph. 5:6.

I. How time is lost.

1. By idleness.
2. By excessive amusements.
3. By unprofitable talk.
4. By exclusive attachment to worldly pursuits.
5. By positive wickedness. Redeem the time.

II. How is time to be redeemed.

1. By guarding against its loss.
2. By acting according to rule or method.
3. By specially attending to the parts of our time that are most precious.
4. By being habitually engaged in doing good.

III. Why is time to be redeemed?

1. Because it is short and uncertain.
2. Because the work to be done is important.
3. Because the days are evil.

BOAST NOT OF TOMORROW

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Prov. 27:1.

1. Boast not—as to thy life.
2. Boast not—as to thy wealth.
3. Boast not—as to thy mental attainments.
4. Boast not—as to thy religion.
5. Boast not—as to time. "Tomorrow."

NUMBERING OUR DAYS

"So teach us to number our days, that we may apply our hearts unto wisdom." Psa. 90:12.

I. The duty suggested.

1. To number their fewness.
2. To number their fleetness.
3. To number their uncertainty.

II. The prayer inspired.

1. By the flight of the seasons.
2. By the prevalence of mortality around us.
3. By the lessons of the Bible.
4. By the influence of the Spirit.

III. The end to be attained.

1. That we may apply our hearts vigorously.
2. That we may apply our hearts immediately.

THE AGED CHRISTIAN

"The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. 16:31.

I. In the aged Christian is seen a proof of the power of character to command respect.



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II. In the aged Christian is seen an instance of the efficacy of the Gospel.

III. In the aged Christian is seen a specimen of sanctified humanity.

IV. In the aged Christian is seen a representative of the inhabitants of heaven.

Aged Christians, beautiful to see. Have wonderful influence.

TODAY

"Today, if ye will hear his voice, harden not your hearts." Heb. 3:7, 8.

I. The duty. "Hear." Heedingly hear.

II. The danger. "Harden."

III. The time. "Today."

THE YEAR FOR CHRIST

Psa. 90:12

1. A Worthy Aim. "We make it our aim . . . to be well-pleasing unto Him." 2 Cor. 5:9. R. V.

2. A Fitting Motto. "For to me to live is Christ." Phil. 1:21.

3. A Safe Rule. "Whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

4. A Helpful Resolution. "Forgetting the things which are behind, and stretching forward . . . I press on." Phil. 3:13, 14. R. V.

5. An Inspiring Promise. "My presence shall go with thee." Ex. 33:14.

—Rev. A. F. Weaver

TIME AND HOW TO USE IT

Eccl. 3:1

1. The Value of Time. Eccl. 8:5. R. V.

2. The Brevity of Time. Jas. 4:14.

3. Improving Our Time. Jno. 9:4; Gal. 6:10.

4. Consecrating Our Time. Psa. 27:4.

—Rev. A. F. Weaver

TO THE WORK

Eccl. 9:10

1. Ready for Work. Isa. 6:8.

2. Zealous in Work. Rom. 12:11.

3. Diligent in Work. 2 Tim. 2:15. R. V.

4. Unweary of Work. Gal. 6:9.

5. The Unfailing Reward. 1 Cor. 15:58; Gzl. 6:9.

—Rev. A. F. Weaver

BROKEN PURPOSES

"My days are past, my purposes are broken off, even the thoughts of my heart." Job 17:11.

"I am an accumulation of broken ends," said Queen Catherine of Russia, as she contemplated projects she must leave unaccomplished. Job said, "My purposes are broken off." That is the way life seems to most of us, and we usually realize it all the more keenly as we are closing up the old year and entering upon the new, as we celebrate a birthday, or pass some other mile-stone of life.

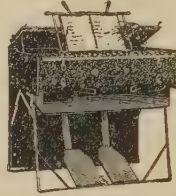
I. Men form purposes. Mind is active and made to think. Men speculate and resolve. "That I may win," is the desire of everyone. Pleasure and wealth, honor and worldly position eagerly sought.

II. These purposes not always fulfilled. Broken off, as threads of the web cut from the loom, Isa.

33. 1. Impossible to realize. 2. Providence intervenes; man proposeth, God disposeth. Greeks represented the Fates as spinning the threads of human life. 3. Procrastination prevents performance. 4. Satan hinders. 1 Thess. 2:18.

III. This is a sad fact in experience. My purposes. Good resolutions formed and never carried out; plans adopted and forsaken. Principles never come to maturity, and life wasted in attempting, and nothing done! Every day man weaves a thread, and each must wear what he weaves.

Speculate less and work more. "Whatsoever thy hand findeth to do," etc. "This one thing I do."—J. W.



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Period of Worship—Not Opening Exercise
REV. J. ELMER RUSSELL, D.D., Binghamton,
 N. Y.

Many Sunday Schools still have opening exercises, and frequently that is all they are—just exercises, boisterous singing, stunts of one sort and another and a general good time. Perhaps the whole thing starts with an orchestra playing syncopated jazz. Frequently by the time the pupil has gone through the opening exercises he is so hilarious that the best teacher could hardly get his attention and interest, and the thought of God is far away from his mind.

Instead of opening exercises each school should begin with a period of worship. Giving the right name will do much to develop the right character in the opening moments of Sunday School. The fundamental purpose of the period of worship is worship. It is to awaken in the pupils a sense of God and to arouse and to express a spirit of devotion.

If there is an orchestra, see that the jazz is eliminated. It is all right in its place, but its place is not the period of Sunday School worship. Better have the period of worship begin with a hymn tune than with a jazz tune. Good music quiets excitable and excited boys and girls.

In the period of worship there will not only be hymns, but the reading of Scripture, either by the leader or responsively. The portion should not be too long and it need not be the lesson of the day. It may be better to read some parallel passages, some passage throwing light on the lesson.

A Colorado superintendent says of the prayer in the period of worship: "The prayer should follow in a quiet, reverent way, but should never be announced. I like to see the person making the prayer step forward just before the end of the hymn and stand with bowed head until the music has ceased. A quiet moment intervening between the music and prayer has a wonderful effect. The prayer should be in a simple, plain language, which will be easily understood by everyone. Boys and girls readily note insincerity. Sometimes it is well to follow the prayer by one verse of 'Saviour, Like a Shepherd Lead Us,' sung softly."

Of course pupils who are late should not be allowed to come in during prayer time. There may be pauses in the period of worship when latecomers make their way to their classes. Reverence does not consist in quiet but certainly a reverent spirit is not possible without quiet.

No other responsibility of the superintendent is greater than that of leading the period of worship. No other duty demands more careful preparation.

BEST IN THE WORLD

Rev. R. E. Brooks, pastor of the Kasbeer Community Methodist Protestant Church, Kasbeer, Illinois, in closing a letter adds: "Thanking you again for your prompt service I remain as ever a booster for the *best preachers' journal* in the world, which has been my constant companion for over ten years." (Italics his.)

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Week of Prayer—1925

For many years the Federal Council of the Churches of Christ in America has recommended the use of the topics for the Week of Prayer as suggested by the World's Evangelical Alliance. This year the material has been prepared by Dr. Robert E. Speer, President of the Federal Council, using the general topics adopted by the British Evangelical Alliance.

These topics will be used by the British and foreign representatives of the World's Evangelical Alliance, by Church leaders in Great Britain and other countries and by officials of Bible and Missionary Societies. This program will be translated into foreign languages and circulated in the following countries: Australia, Austria, Belgium, Bulgaria, Ceylon, China, Cuba, Czecho-slovakia, Denmark, Egypt, Esthonia and Russia, France, Germany, Greece, Holland, Iceland, India, Italy, Japan, Korea, Madeira, Mexico, Nigeria, Norway, Panama, Persia, Portugal, Rumania, Transylvania, South America, Spain, Sweden, Switzerland, Syria and Palestine, Tunisia, Turkey and Armenia, and Uganda.

As we come to the annual celebration of the Week of Prayer from Sunday, Jan. 4th to Saturday, Jan. 11th, inclusive, will it not be deeply impressive to feel that we are uniting with all Christendom in presenting at the Throne of Grace the great themes which are in harmony with the revealed will of God and upon which we seek his blessing?

Commission on Evangelism and Life Service,
Federal Council of Churches,
J. Ross Stevenson, *Chairman*
C. L. Goodell, *Executive Secretary*

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer
Sunday, Jan. 4, to Saturday, Jan. 10, 1925
* * *

Sunday, January 4th, 1925

Texts Suggested for Sermons and Addresses

"This is the name whereby he shall be called, the Lord our Righteousness." Jer. 23:6-8.

"New heavens and a new earth wherein dwelleth Righteousness." 2 Peter 3:13.

"Neither shall they learn war any more." Micah 4:3.

"If." John 8:31, 32; 1 John 1:7.

"Till we all come into the unity of the faith." Eph. 4:13.

Monday, January 5th, 1925

Thanksgiving and Repentance

Let Us Give Thanks—For the certain evidence of the righteousness and sovereignty of God in human life and history.

For the many ways in which the grace of God is seeking to bring Salvation to men, and for Christ who is the way.

For the fruits of the Gospel which are the only healing of the nations.

For the deepened longings of men for the "Desire of the Nations," and for their ever-widening recognition of the authority of Christ.

Let Us Repent—Of our fear and distrust of and disloyalty to the Truth.

Of our unlovingness, our proneness to think evil, and descent to human controversy.

Of our timid and inadequate obedience, our lack of courage and daring, our evasion of the Cross.

Of our poor thought of God, our failure to follow Christ in fulness of reality.

Let Us Pray—For a simpler and truer realization of the meaning of the Gospel.

For purity of heart and humbleness of mind.

For the unity of the Body of Christ.

For the triumph of the Spirit of Christ in all the life and work and relationships of men.

Scripture Readings—Psa. 24; Eph. 4:20-32; Col. 1:18-29; 1 John 4.

Tuesday, January 6th, 1925

The Church Universal—The "One Body" of Which Christ is the Head

Let Us Give Thanks—For the richness of the gifts of Christ in the varied experience of the many members of the One Body.

For the evidence that the Risen Lord is at work in and through the Church.

For the awakened missionary purpose, and the conviction of the Church that she has a Gospel for the whole world.

Let Us Confess—Our forgetfulness and neglect of our spiritual ideals and of our sufficient resources in God.

Our reliance upon unworthy motives or compromising associations.

Our pitiful standards of devotion in regard to money, life, and prayer.

Let Us Pray—For simpler faith, clearer knowledge of the Truth, more teachableness.

For fidelity to past, present and future, and to Jesus Christ, "the same yesterday, today and forever."

For courage to rise above old failures and venture out into the great will of God.

That the Church may witness to the world the Truth of Christ, Her Head, and declare His message of Unity in her ministry to the divided life of the world.

Scripture Readings—Eph. 3; 1 Tim. 3:14-16; Rev. 3:7-22.

Wednesday, January 7th, 1925

Nations and Their Leaders

Let Us Give Thanks—For the awakened desire of all peoples for peace and mutual help.

For their discontent with selfish and unrighteous leadership.

For the firm justice of God and His sure judgment on national sin.

For the breakdown of all false confidence, and of the reliance of men on war or wealth as the way to a better world.

Let Us Confess—Our own national selfishness, our self-righteousness, our suspicion of other nations.

Our judgment of others as we would not be

judged, and our failure to do to them as we would have them do to us.

Let Us Pray—For the establishment of a righteous and friendly international life.

For the raising up of good and just and wise men to lead the nations.

For the establishment of peaceful methods of settling all disagreements, and of common agencies of world service and co-operation.

For the coming of the Kingdom of Christ.

Scripture Readings—Psa. 2; Romans 13:1-10; 15:1-7, 1 Tim. 2:1-7, 6:11-19.

Thursday, January 8th, 1925

Missions

Let Us Give Thanks—For the living faith, the loving sacrifice, the courage and patience of the missionary enterprise.

For the rise of the national churches on the mission field, for the converts from Islam, for the rootage of Christianity in new soils.

For the glowing acceptance by the conscience of nations of the missionary obligations toward dependent peoples.

For the new opportunity, for the opened heart of Japan since the earthquake; for the universal acceptance of the moral authority of Christ.

Let Us Confess—The indifference and ignorance of the Church at home, and its acceptance of inadequate standards of obedience and love.

The hindrances erected by our failure as individuals and as nations to practise the Gospel we preach.

Let Us Pray—That in all mission fields abroad and in our churches at home we may more faithfully follow Christ and display His mind and spirit.

That we may not only say, "Lord, Lord," but may also *do* His will.

That men and women and money may be laid at the feet of Christ in adequate measure for the fulfillment of the duty of this generation.

That the work of missions may be saved from the peril of division, and that Satan may not be allowed to triumph through us.

Scripture Readings—Psa. 1:1-11; Rom. 10; Ezek. 33:1-20; Isa. 35.

Friday, January 9th, 1925

Families, Schools, Colleges and the Young

Let Us Give Thanks—For the mothers who in pain bore this generation, and in love taught it its first lessons in the holiness and love of God.

For the fathers who have followed in righteousness the paths trodden by their fathers and taught them to their children.

For the eagerness and ambition of youth, and their readiness to receive the truth that is evidenced by life, and the life that witnesses to truth.

For all hatred of uncleanness and hypocrisy, and for the new zeal for human brotherhood, social justice and world service.

Let Us Confess—Our disloyalty to the past and our fear in following God's new leadings.

Our negligence of the child and the lessons which the Lord still teaches from the child in the midst.

Let Us Pray—For the maintainance of the

purity, stability and simplicity of the family life.

For the preservation of family worship and Bible-reading and Christian teaching in the home.

For those whom poverty or the exactions of unequal toil or misfortune or injustice have deprived of the privilege of home, especially for all children who are denied any necessity of body, mind or soul.

That the institution of the Sunday School may be made yet more powerful and be yet more widely extended, and that the agencies for its improvement may be wisely directed and greatly strengthened.

That all schools and colleges and teachers may establish and not destroy the faith of students, and send them forth firmer in Christian conviction and stronger in Christian life.

Scripture Readings—Matt. 5:1-16; Act 2:14-18; Mark 10:17-31; Psa. 119:1-16.

Saturday, January 10th, 1925

The Home Base

Let Us Give Thanks—For the evergrowing realization that Jesus Christ is the moral judge of the world, and that nothing is right which He would disapprove.

For the response of men and the leadership of the Church to all appeals for help for human need and suffering anywhere throughout the world.

For the work of the Church in all its agencies to establish Christianity as the supreme power in the life of the nations.

Let Us Confess—Our want of brotherly love and of inter-racial goodwill; our prejudice against the people of other races and our negligence in seeking to win them to Christ.

Let Us Pray—That the Church at home may be so pure in faith, so rich in benevolence, so faithful in duty; that none of her enterprises at home or abroad may suffer for want of men or support.

That all races may realize that the solution of the race problem is in Christ, and that Christians may make this realization easy and not difficult.

That the Bible, the Lord's Day, and the Sacraments, the gracious wealth of Christian worship, may be loved and preserved.

Scripture Readings—Rom. 10; Psa. 94; 1 Cor. 16:1-9; 2 Cor. 9.

TAKE AIM!

A sermon must have two qualities. It must have heart, and it must have aim. I agree with the poet Longfellow when he said: "To me a sermon is no sermon in which I cannot hear the heart beat." An old minister speaking to a class of students; in the Theological Seminary said, "Take my advice, young man, aim at the heart in preaching. Not every man has a head. But every man has a heart. If you aim at the head you will miss some of your hearers. But if you aim at the heart you will hit them all. Aim at the heart."

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ALPHABETICAL SUGGESTIONS FOR BETTER CHURCH SERVICES

A. The preacher ought to make preparations for giving God's message. The hearer needs to prepare for receiving it. If in the case of the one the Sunday newspaper would be a wretched substitute for Bible reading and prayer, how about the other?

B. There would be more fruitful services if there were more earnest prayer for those who lead them.

C. Worship of God is the purpose of a church service. He will be there, whoever may or may not be in the pulpit.

D. He who was pleased with praises from children's lips in the temple must wish to see children's faces and to hear their voices in his church. Some special part might well be occasionally assigned to the children.

E. The service means more to the worshipper that has shared it with another by inviting a non-churchgoer or a stranger in the town, or by carrying some one who otherwise could not go.

F. Punctuality, valued in the place of business six days in the week, does not cease to be a virtue in the Lord's house on the Lord's day.

G. Reverence is proper in approaching God, and one may be reverent in hearing without being sanctimonious or lacking in the high-est joy.

H. The organ prelude is part of the service, not a means of filling up time till all are seated. If the organist seems not to realize this, what is the congregation doing to give him the right idea?

I. If a worshipful spirit appears to be wanting in the choir, were they chosen because they would set an example of singing to the Lord or simply because of their voices? How often do you pray for those who lead in the service of praise?

J. Paul's determination to sing with spirit and with the understanding also is not out of date in the twentieth century. The words of a hymn ought to voice the heart of the singer.

K. Not only the worshipper's body, but his mind, should be present, following the Scripture, the prayers, the sermon, intelligently. If all the activities that hold the thought of those in the pews were actually engaging their hands, how much of the sermon would be heard above the blows of hammers, the taps of trowels, the clink from the money-changers' tables, the rattle of typewriters, the honk of automobiles, the deafening cheers at an athletic contest?

L. The importance of giving as an element in worship ought to receive far more recognition.

M. Instead of trying to fit the teachings of the sermon to his various neighbors the hearer should lay to heart the word that God means for him.

N. One may well listen for others with the thought of carrying to some one that is absent a bit that will give counsel and strength.

O. It is greatly to be desired that the appeal from the pulpit should be for prompt decision and action, and that opportunity should be more often given for a definite response in some form.

P. At times the lesson of a service might be clinched by distributing copies of an appropriate leaflet to the congregation as they pass out.

Q. A hearty greeting to strangers and an invitation to other services may have unexpected influence.

R. Preacher or organist or singer might be cheered not by a compliment on an artistic performance, but by the assurance that some one had received actual help toward better living.

S. The church service should be considered not as complete in itself, but as outlining what is to be lived out afterward.

T. The talk after the service and in the home is a powerful means of destroying or deepening impressions.

U. The effect on the Sunday meeting may be made more lasting by following up the thought in the midweek meeting.

—Adapted from "C. E. World."

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A FINANCIAL HONOR ROLL

In "The Westfield Evangel" issued by the First Presbyterian Church, of Westfield, Wisconsin, there is a good account of the church Honor Roll used in that church. The editor, W. J. Semelroth, writes:

"The Honor Roll consists of all the supporters of the Church. To be named or numbered in that column shows that one is on the roll of the loyal and true. Only Honor Roll members are admitted to the column.

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"Oh, no," replied the woman. "I wanted a married man so as to be sure I'd get some one used to taking orders from a woman."

AIM AT THE HEART

Make your sermon search somebody's heart if you want it to be effective. If it goes no further than the mind it may satisfy, but it will not inspire; but to make it a heart-searcher it must have its origin in the heart. It must be fanned into a flame by the breath of prayer if it is to consume sin.

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Thirsting for Old Wells: *New Year Sermon*

REV. J. GIBSON LOWRIE, D.D., Galesburg, Ill.

Text: "And David longed and said, O that one would give me drink of the waters of the well of Bethlehem, which is by the gate!" 2 Sam. 23:15.

David was captain over the outlaws of Adullam. One day his homesick heart broke out in the passionate cry, "Oh! that one would give me to drink of the water of the well of Bethlehem, which is by the gate!" Three of his chosen followers made a sudden dash through the line of the Philistines, drew the coveted water from the well, and bore it back in triumph to their idolized leader. David was deeply moved. Conflicting emotions stirred within him; self-reproach at his ill-timed wish; pride in the loyalty of such followers; agitation at the thought of their danger; gratitude for their deliverance. What wonder that the desire to drink was driven from him, and he poured the water out unto the Lord in religious consecration!

I. David is not the only one who has longed for the wells of the past. Especially are people prone to look back to early years and to invest them with a tenderness and sacredness that belong to no other period.

The changing scenes of youth are like the movements of the kaleidoscope, bringing surprise and delight at every turn. This experience is not indeed universal. A gifted author has discoursed upon the "Sorrows of Childhood," and Charles Dickens never forgot the bitterness of his lot as a boy. Nevertheless, the general fact remains. Childhood has more buoyancy and light-heartedness, more spring and elasticity, more freedom from care, than later life; and its scenes make abiding impressions of joy and content, such as no other stage of our pilgrimage knows. No matter what kind of a home the child may have had, the rude hut or the stately palace, this is the one spot toward which the heart fondly turns in all after life; and often the homesick spirit sighs, "Oh! that one would give me to drink of the well or spring of my childhood home!" Oh! for one hour to be in the old homestead! To climb the old willow tree! To fish in the old familiar brook! To gather the grapes or the apples that tasted so sweet "in our yard!" The old coasting place, the old swimming hole, the old garden, the old house, even the old school-house, we may never forget. And what friends we had then!

II. There is another well for which the thirsty spirit often sighs, as it looks back from the waste places of life. It is the well of innocence. Childhood is not a sinless state for any of our fallen

race, but it is a state of innocence, as compared with later years, when the harvests of evil have to be gathered in. Well is it if this happy period of ignorance of the ways of darkness and unfamiliarity with the paths of sin is hedged about by parental vigilance and care, that the rude blasts of the world do not early smite the young plants in this garden of delight. We can not keep the knowledge of evil altogether away from childhood, especially in our democratic society and in this age of books and newspapers and pictures of all kinds that speak so pointedly to eye and ear and glowing imagination, but we do well to guard, with all prayerful watchfulness, the approaches to young lives, so the enemy does not pre-empt the ground. When we learn by experience how sin and suffering are linked together, how sharp is the sting of forbidden pleasures, how bitter are the apples of Sodom, how rank and deadly is the harvest of our own sinful sowing, how often we look back to the period of our innocent childhood and cry, "Oh! that one would give me to drink of the water of the well of innocence with which my childhood was refreshed, before I ever knew the sins and the sorrows that have gone hand in hand through the years of my later and willful experience!"

The promised delights of larger things, of a fuller knowledge of life, of casting away so-called superstitious bands and narrow creeds and childish habits, and being "a man among men," are delusive. We do not find men of the world, who have been reared in Christian homes, congratulating themselves, in their honest moments, that they are living in green pastures, dwelling in delight under fruitful trees, listening to entrancing music and learning at last what it is to live!

As well might the flowers rejoice in the absence of the sun. As well might the fields cry out in rapture that the rain was no more to fall upon their parched soil. As well might mountain and sky and ocean exult that the light would no longer unveil their beauty nor clothe them with the glories of the morning and the evening! Man was made for God; and he can find his prosperity and happiness nowhere else. And this is why he so often sighs, amid the successes and triumphs of a worldly life, for the innocence he has left behind him in his boyhood home.

III. There is another well of which childhood unconsciously drinks, and for whose waters the man or woman of ripe experience in life often thirsts. It is the well of confidence. Childhood

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Read "Girls and Their Perils," a gripping editorial by James M. Gray, D.D., in the special New Year Number of the Moody Bible Institute Monthly from which the following is an excerpt: "A girl from a small town in western New York went to Buffalo in search of employment. The first Sunday there, she visited a church to get the address of a respectable boarding house. A well-dressed woman heard her tell what she wanted, and said she knew of a woman who had a nice quiet room at a reasonable price. The woman gave the girl a card with a house number on it, and urged her to go at once before any one else got the room. The address indicated was a notorious vice resort. The woman had gone to church in search of victims."

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This issue gives much attention to the younger generation especially as their welfare is linked up with educational problems. Note especially these important editorials and articles:

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"Hints for New Year's Resolutions", by H. V. Andrews.

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is the age of faith. The little child believes all that you tell him. No tale of adventure is too wonderful, no fairy story is too improbable, no statement of conditions of the outside world is too startling to shake the confidence of a child until he has been more than once deceived and come to know that this is a world of lying lips. But how few prize as they should this guileless and confiding spirit, and how often quite the opposite temper takes possession of those who have been disappointed in their fellow men! Suspicion and distrust have taken the place of confidence and charity. The pendulum has swung to the opposite extreme. Once they believed in everybody; now they believe in almost nobody. No one needs to be told that doubt and distrust and suspicion embitter all the springs of life. How many who have lost faith in God and in their fellow men, look back often with longing to the time when they drank of the cool and refreshing waters of faith and cry, "Oh! that one would give me drink of them again!"

IV. There is another well that satisfied the thirsting spirit of childhood and youth. The morning of life is the time of high and noble ideals. No doubt the imagination is more easily awakened then and is often abnormally stimulated. Much harm may be done to the growing child by feeding his mind unduly upon fiction, and especially morbid fiction, and by encouraging habits of reverie and castle-building. But, after all, this is the natural time for the ideal. The child's face glows with the light of the morning. The young man has life before him. The young woman looks

into the future with hope and lofty purpose. These young people do not mean to be always what they are or what their fathers have been. There are positions to be won. There are victories to gain. There is happiness on the way or at the goal. All have in youth such aspirations and expectations. And it is well that it is so. Life without ideals would be a life of stagnation and retrogradation. But, alas, many of these ideals are unrealized. And, what is worse, the defeated spirit becomes discouraged and heartsick. Life loses its spring and elasticity. Gladly would the fainting spirit, in this dry and thirsty land, draw water again from the well at the gate, and look upon life with hope and expectation such as it once cherished.

V. Let us recognize that the longing that we thus indulge for the waters of the past is as vain and ill-timed as that of David for the well of Bethlehem. David did not drink when the coveted water was set before him; and though the reason for his not drinking marks the nobility of his character, we question if he would have been satisfied if he had tasted of the water brought to him by his mighty men.

We can not get back to the springs of the past to drink of them with any satisfaction. We revisit our boyhood home only to find that things have dwindled that we once thought so great, or are irrevocably lost. We can not recover our lost innocence, nor restore the confidence of our early years, nor grasp for the future the ideals we once cherished. There are no mighty men

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CINCINNATI

who can break through the ranks of the Philistines and bring to our lips the draughts for which we sometimes long. The old wells are now only "broken cisterns that can hold no water." But David may teach us that there is something better that we may do. We may pour our past experiences out before the Lord, and if we do this we will find that he has something better for us than these lost waters ever were. We can not recover our lost childhood, but we may have the childlike spirit in our Father's house and become as little children in the kingdom of heaven. We can not get back our lost innocence, but we may have something better in the forgiveness of sins and the grace of God that bringeth salvation. Thank God that the Gospel can bring to sinful men something even better than innocence without Christ! We can not have the uninstructed faith of childhood, but we may learn to trust in a larger sense and embrace more blessings in our confidence than we could have with the fullest beliefs of the most precocious child. And as for our ideals, what are the rosy pictures of life's young morning compared with the Christian's hopes of what he may be and what he may do as he looks onward and upward? When, then, our foolish hearts turn with longing to these wells of the past and we are consumed with inward thirst, let us bring these desires to God and pour them out before him, that he may cause us to drink of the rivers of his pleasure. Forgetting the things that are behind, let us reach forward to those that are before.



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Passing but Once: New Year Sermon

REV. JOSEPH COOPER, South Manchester, Conn.

Text: "For we have not passed this way before." Josh. 3:4.

Back of them was the desert with its hunger and thirst and restlessness. In front of them was Canaan, unknown and feared. The journey through the desert had been a long and weary test but this crossing into the Promised Land is a more fateful trial. They were going from the known to the unknown, from forty years of simple life to the complexities of strange cities and foreign peoples. The immigrant at Ellis Island has something of this experience. He is leaving the well-worn grooves of his old life and entering upon a new life in vaporous mists that hide the future from his eyes.

This is, however, the common experience of every life. Certitude of circumstances and relation is impossible. The most incredible changes come suddenly upon us. Definite programs are smashed by hands we never saw. The unknown forces of life are always playing upon our destiny and pushing us 'out into tracks marked out by other hands than our own. Behind and before us infinity stretches out and we play our little part between these two indefinite horizons which we dimly think of but never understand. Life is like walking in the dark. We stumble on blindly and unknowingly wondering where the path will lead us. There are so many unknown factors with which to reckon. Amid a changing world man is the greatest migrant. One man is born in a hovel and dies president of his country. Another is born in a palace of a long line of kings and is shot to death in a cellar like a rat. One man writes plays for a lath-and-plaster theater and all the world acclaims him as one of its giant minds. A wonderful boy writes great poems under a disguised name and through sheer despondency shoots himself to death in a lonely garret starved and discouraged.

II. Self, perhaps the greatest unknown quantity we know anything about, is a world of mystery. It is all very well for Socrates to say, "Man, know thyself," but the process of self-knowledge is very difficult. Morally speaking, how unwilling we are to know ourselves! We see defects in ourselves which we hope have not been seen by others; we see defects in others they have not seen in themselves. The real study of man is not the house he lives in, but the man himself. Jekyll and Hyde, the angel and the demon, struggle in every man for supreme control—which shall win, depends upon the strength of moral will. Between the cradle and the grave is enacted a world drama by every living soul. We have never passed this way before, we shall never pass this way again and it is only fair to ask, not merely why we are called to make the passage, but can we make it with honor to ourselves and God? What is the purpose of my being here? How can I live my highest life now that I am here?

II. The world is also an unknown factor outside of self. How difficult to find out and master it! Its air is ever with us, penetrating, mocking us, yet ever making us wiser and stronger. The world is an arena where every man plays his little part. It is very cruel to some men, offering them a stone instead of bread; to others it is strewn with roses more morally dangerous many times than the stones. A strange and mocking world of contrasts!

Bunyan calls it Vanity Fair and, like the old Puritan that he was, urged folks to get through it as quick as possible and get beyond its sinful charms. More or less the early evangelicals were tainted with this puritan pessimism in regard to the world. It was not our resting place. We were only born to die and the sooner it was over the better.

III. Death is another factor with which we are faced daily. This path we have not yet trodden. We call it by euphonious names. We cover it with beautiful flowers. But it is there just the same, like the grinning skull on the desk of the mediaeval scholar, reminding him that he was mortal. We think of it abstractly and impersonally as if it was something others might meet while we ourselves are immune. Yet the strongest are smitten daily and its shadow falls upon all alike.

"Never morning wore to evening,

But some heart did break."

It is the last event, but its blight is cast backward upon the whole of life.

IV. The future is an unknown quantity, yet its grip is upon us all. Forget it we try. "Great the unseen with a cheer," we may sincerely do, yet there it stands in the foreground of the mind's consciousness dominating all. The past is behind us and we read its records, the present is with us and we are shaping its history, but the future is a riddle that no man can solve. We are always trying to pry into its secrets.

All kinds of charlatans are fattening upon this desire within us to unlock the portals of the future and read its mystic characters in the light of the present.

V. Seeing we have never passed this way before, what most do we need?

1. We need competent leadership. The Israelites had two men who were able to lead them safely into the Promised Land. Joshua and Caleb had stood out for forty years as the predestined leaders of God's choice. We need guidance in these deeper things of experience and of life that our own limitations cannot possibly give. The unled life is sure to get into peril. The ship must have a pilot to bring it safely into harbor. The secrets of the foreign city can be explored only by having one who has travelled that way before and who can lend us his eyes. I know no one more competent of leadership than Jesus of Nazareth. Truly he said of himself, "I

am the Way, the Truth, the Life." Every phase of man's problem was illumined by his touch. The unknown factors of life within and without were interpreted so that he who runs might read. In short antithetic phrase he pierced to the very heart of things and held them up to the light of the sun. Do we want to understand life? Then Jesus says, "Is not your life more than meat?" "Man cannot live by bread alone." Life has higher values than the things that perish with the using. "Is not a man better than a sheep?" Do we want to know what the world looks like to Jesus? "For what doth it profit if a man shall gain the whole world and lose his own life?" The deep questions of the heart find answers in his word. His suggestions are stronger than arguments and his sayings have the force of inherent truths.

2. We should encourage ourselves to learn from intelligent witnesses. How little some of us learn from the experience of others! In our arrogant ignorance we assume a knowledge we do not possess. Many of our troubles arise from a refusal to listen to the advice of those who know by experience. Life is so complex that no one mind can grasp it all. Experience has often to bruise us and wound us before we learn how to live and then sometimes the knowledge comes too late. Christian truth has behind it the momentum of Christian history. Millions of witnesses attest the facts by the experiences of their own lives. Confidence in any truth is established by repeated demonstrations. The silent testimony of myriads of intelligent disciples confirm the truth beyond cavil and the unbeliever has nothing to set over against this universal experience of Christendom. The noblest apologetic for Christ is the sincere Christian. The logic of life is a finer demonstration for truth than the syllogism, and the lives of millions of honest followers of Christ cannot be denied.

3. In spite of the fact that we have never passed this way before let us take the known steps with faith and courage and wait for the fuller revelation of the Divine will. These ancient folks went just one step at a time. It was all an unknown journey and their feet had never before forded that river. There is a foothold in the truth for every honest seeker. Robertson found the fact of moral right and moral wrong was in the human consciousness and that gave him a secure footing for the higher truth that followed. Henry Drummond says it was Butler's plea for "Probability as a guide to life" that saved him for Christian discipleship.

We cannot see our way into the future but God can and we should learn to follow on and not be afraid.

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Rev. James M. Mason, pastor of the Duquesne Heights Methodist Episcopal Church, Pittsburgh, Pa., writes: "*The Expositor* is fine, full of helps and suggestions. I could not say too much in its commendation. I am under great obligations to you and your fine and helpful magazine. May God bless you more and more."

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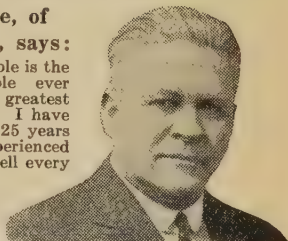
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A New Beginning

New Year Sermon for Children

REV. ALFRED BARRATT, Dallas, West Virginia

Text: "This month shall be unto you the beginning of months; it shall be the first month of the year to you." Ex. 12:2.

The old year now is past and gone, the unknown one is here, and I am wondering how many boys and girls are starting out on the threshold of the new year fairly and squarely in a manner that will give them a chance to achieve a true and worthy character. What are your thoughts, your ideas and your ideals about the future? What plans and purposes have you in your heads? Are they high or low, big or little, good or bad? Then, again, do you have any rule of life or any great principle which you intend to follow? You cannot go through life successfully unless you have some definite aim or goal in view. Perhaps in the years that are gone you have accomplished nothing because you did not set a goal before you. A definite aim in life is a very important thing.

A bright little fellow was on the scales and he was very anxious to outweigh his playmate, so he puffed out his cheeks and swelled up like a frog. But the playmate was the wiser boy. "Oho!" he said in scorn, "that doesn't do any good, you can only weigh what you are." That is all very true. And now in the beginning of this New Year take a good look at yourself and see just what you are. Are you a Christian boy or a Christian girl? If you are going to be something then be something that is worth while. Be a Christian.

A little boy and his sister were holding a conversation with the minister's wife who was visiting them. She asked the boy how old he was, but he was overcome with shyness and he could not answer. His little sister, who seemed to have more courage, answered for him, and said he was six years old. "Six years old," exclaimed the visitor, "what a big boy! And how tall are you?" This was too hard for either of them to answer. The visitor expressed surprise that a six-year-old boy could not tell his height, and even his little sister hung her head in shame. The visitor then changed the subject and talked about other things, but soon the little girl edged around to her and whispered, "You mustn't tell mother," she said, but Rob is just tall enough to reach the jam on the pantry shelf." You see, he was a tall boy for six years of age, but he was not a Christian. A Christian boy will never steal jam. He knows the difference between right and wrong and his aim in life is to do that which is right. He will try his "dead level best" every day of his life to show the world that there is a big difference between a boy who is a Christian and one who is not. But it takes courage to show that there is a difference.

A minister asked a little fellow who was converted, "Does the devil tell you that you are not a Christian?" "Yes, sometimes," he replied. "Well, what do you say?" "I tell him," replied the boy, "whether I am a Christian or not is none of his

business." We need more boys and girls who have courage enough to say they are Christians and who are ever ready to do their level best for Jesus.

Some years ago in the Northwestern University, near Chicago, a rescue crew was organized. Their purpose was the rescue of the drowning on the lake. One day the news came that a magnificent vessel was wrecked just off the shore. The young men hurried at once to the scene of the disaster, and plunged into the angry waters to rescue those who were going down. All were driven back, but one. Finally he came in bringing one man with him. Immediately he brought one after another until he had rescued seventeen. By this time he was completely exhausted and collapsed. During the night he cried in his delirium, "Did I do my best?" O did I do my best?" His brother replied, "Yes, you did do your best. You have saved seventeen lives." A little later he asked again, "Did I do my dead level best?"

Young Spencer was a stalwart youth, but he never entirely recovered from this terrible experience. He lived many years, but a broken life. He lived in quiet retirement, never being able to stand the strain of active work in the world.

I wish every boy and girl who hears this will try to do his and her dead level best in the year that is just opening—to live a true Christian life. I wish all the boys and girls were Christians. Then I would not need to wish you a happy new year because the whole year will be filled with happiness for you. Give your hearts to Jesus now and start the New Year with a set determination to do your dead level best for Jesus.



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New Year's Day: Children's Sermon

The Land of Beginning Again

REV. M. G. GOSSELINK, Philadelphia, Pa.

Text: Joshua 3:4. "For ye have not passed this way heretofore."

Happy New Year, girls and boys! My wish for you is that it may be the happiest and best you have ever had.

Do you know why the first month of the year is called January? The old Romans named it so in honor of one of their gods whose name was Janus. Now Janus had two faces. With one he looked forward and with the other he looked backward; so he saw the past and the future.

On New Year's Day we look back over the past year, and we can see a great many things which we would like to do over again. There were times when we were angry; when we said things which hurt our friends and those of our family. Then too, we were disobedient and wanted our own way. I am sure we are very sorry for these things.

Don't let these failures worry you too much, however. It is well to think of them so that they will be warnings not to repeat them. There are some people who say, "I've tried so hard to be good, but I can't, there is always something that comes along which makes me forget and I fail miserably." Well, if you keep on looking at it in that way you will never win the victory. Don't

give up. "If at first you don't succeed, try, try again." The past is past; it will never come back. The only thing to do is to decide to begin all over again.

I heard a man give a lecture on, "What I would do if I were to live my life over again." He said a great many things but the most important was this, "I would begin it with Jesus as my helper." Young friends, if you ask Jesus to guide you through the coming year, he will help you to avoid the mistakes of the past and make it indeed a Happy New Year.

I like to think of life as a book in which one writes his diary. There are as many pages in this book as there are years in our lives. On the first one we write our names, and each succeeding year a record of how we spend it. On some pages we find a good many blots and lines which make us blush; while here and there are passages which we like to read again and again. We are starting a new page at this time. What are we going to write upon it? We spoiled some of the others. Let us be careful of our penmanship.

Joshua was a young man when he became the leader of the Children of Israel. He took the place of Moses and had to bring the people to the Promised Land. When they came to the Jordan

river he made a speech to them and told them to follow the Ark and they would cross the river in safety, for, said he, "Ye have not passed this way heretofore." They didn't know the way but God did, and he led them to the other side.

We stand at the borders of the Land of Beginning Again. We do not know what is ahead of

us but God knows. If we ask him to be with us he will lead us. Let us make a new start.

"Every day is a fresh beginning;

Listen, my soul, to the glad refrain;

And spite of sorrow, and older sinning,

And troubles forecasted, and possible pain,

Take heart with the day and begin again."

The Return of the Prodigal: New Year Sermon

REV. ARNOLD E. LOOK, Upland, Pa.

The story of the Prodigal Son is as old as humanity and as young as today. It is the story of the adventurous spirit of youth rebelling against the discipline of convention and authority, only to find by bitter experience that a certain amount of such discipline is essential to success and happiness. Few family trees do not have one or two branches who in the sprouting time gathered what sap they could secure, left the other branches and the family stock, and journeyed to the far country only to find in a short time that the sap was gone and "there's no place like home."

It is possible however to extend the application of the parable beyond the customary descriptions of extreme cases of prodigality. In substance it is the story of a host of God's children to whom he has divided generously from his bountiful store, many of whom have taken all that was given and with no thought of obligation or stewardship have used it all for selfish ends, received in return the inevitable spiritual poverty, the hunger of a starved soul and an eternal lonesomeness which all too often they do not know how to cure.

When we thus disentangle the general theme of the story from its particular application in the parable, we are all strangely prodigal. Do you remember the New Year season a year ago? Whether or not you made definite resolutions, you could not wholly escape the solemn spell of the season. Deep down in the heart where determination dwells there were new decisions being made. Certain things had not been satisfactory; the next year would be different; you would avoid evil and do good, making the best of all opportunities to measure up to the New Testament ideal of the Christian life.

Then the good Father of us all granted another year with his care and blessing. Darkness has sometimes obscured the light; there has been sorrow and suffering, but through it all God has been good. What then have we done with our inheritance? How much of time, thought, prayer, effort; how many gifts have we given to the great Giver of it all? Who does not feel as he frankly faces the thoughtlessness, selfishness and barrenness of another year that he ought to say with the prodigal boy, "I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son?" He who does not feel his need to pray thus will not make the new year better than the old. This then is the

normal, wholesome attitude of heart with which to approach the new year.

For the prodigal son the way home was geographical and easy; for us it is spiritual and more difficult, yet there are suggestive points of similarity.

In every case the entrance to the road home is the gate of repentance. Repentance was a reality to the prodigal. Unlike the hysterical sentimentalism of overwrought emotions which has no sound basis of rational conviction sometimes associated with repentance in our day, the repentance of the erring youth was grounded in sound reasoning. Destitute and half starved, his thoughts turned backward in a great surge of homesickness to the glad, happy days of childhood and youth, spent among loved ones and all the blessed associations of home. With sickening self-realization he saw what a foolish prodigal he had been to throw away the best for the worst. Profligacy had not paid in any way. Selfish disobedience had only led to disaster. It is better to be the most humble slave of the father than the victim of one's sin and folly. This is sound logic and highest wisdom. The wasting of God-given talents and possessions in indulgence of perverted appetites of mind and body is not only fruitless but ruinous to oneself and to the Kingdom of God. There is no half-way position between the Far Country and the Father's Home. Nor is it possible to live in the Far Country and come home to visit when the church bell rings.

In every case, too, the goal of the journey is the same. For the prodigal to return meant, as it means for us, forgiveness, fellowship and complete restoration through the Father's gracious love. But it meant something else that we have frequently overlooked. To remain at home, the prodigal must again acknowledge the father's authority and do the father's work, even as the other son had been doing. Consecration is always to something, namely obedience to the Father and service in his kingdom. Such consecration is the safe basis for a truly happy New Year. If January 1st means only a set of resolutions, it is safe to predict that 1925 will be no better, perhaps not as good, as 1924. But it will be a better, brighter, happier, more fruitful year if, with a renewed consecration of life, we shake off from our feet the dust of the Far Country with all that it means of sin and selfishness, and present ourselves as servants of the Father.

COMRADES

Mr. Meant-To has a comrade
And his name is Didn't Do;
Have you ever chanced to meet them?
Have they ever called on you?
These two fellows live together
In the house of Never-Win;
And I'm told that it is haunted
By the ghost of Might-Have Been.

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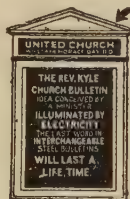
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Message from Over the Sea

God's "Contemptible Little Army"

REV. A. RUSSELL TOMLIN, Stevenage, Herts, England.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Much of this chapter strikes against fear and distrust. They (Christ's disciples) were not to fear regarding those who could kill the body only; they were not to be over-anxious before magistrates, or concerning life, meat or raiment. Now the term applies to paucity of numbers. Few, though they may be, theirs was the promise, that the Kingdom should be their possession.

Let us consider this word in greater detail. Notice:

1. Christ's designation as to his people.

They were a "little flock." How true that is, compared with the world at large. Big battalions are not ours, as Christian people. We are as a poor, "contemptible little army." "Like a mighty army," we sing, "moves the Church of God." That may be in some ways, but not in numbers, compared with the world's army. Sankey's hymn, in this respect, is far more correct. "See the mighty host advancing, Satan leading on." It's Satan who has the mighty hosts, the big battalions, the great armies. Ours is the side of the few against the surging many, whilst we have to draw all the comfort we can from the fact we are no smaller than we are. But notice this further thing.

II. Christ's encouragement to this, his little host.

"Fear not," he says. He may well anticipate apprehension. We are often very fearful even where there is no reason to be fearful; how much more so, when there are real grounds to be. When we estimate how great are the forces against us, and how very paltry our own, how natural to be querulous. Christ seems to anticipate all this, and at the same time to take in the whole position, and yet despite it all, counsels us not to be alarmed, not to be over-anxious and apprehensive—as a matter of fact, to give no place to fear at all. So he speaks as to snatch the fear out of our hearts, to steel us against wavering and cowardice, and to give every hopeful confidence to the soul. All this, however, has a real ground. Which leads us to the last statement.

III. Basis and incentive whereby God inspires his people.

What is this incentive? It is in these words: "It is the Father's good pleasure to give you the kingdom." And of course, this is the greatest heartening that a "little flock" could have. To win the day, to receive the kingdom, is the main thing; then why trouble about paucity of numbers? There then, is the Master's heartening confidence, "The little one is to chase the thousand." The "little flock" is to be an intrepid "little flock," terrible in strength, as in dismaying power. What power there is, sometimes, in these little armies! What mighty feats they can accomplish! What amazing routs, what wonderful victories they can

achieve! How often they put to flight armies that are as armies of the aliens, as grasshoppers that fill the valleys and the plains! Every inequality, every handicap, on the one side, yet on the other, amazing victories and dazzling achievements. It is not always your vaunting monarchs, boasting in the greatness of their strength and the multitude of their soldiers, who bring off the day. Not always your bragging Goliaths, your multitudinous Syrian platoons, that do the wondrous things. Sometimes, it's your little bantam battalions, the "little flock" on the hill-side, your insignificant Davids, that, coupled with the Divine power, bring off the victories.

The secret seems to be here, that the Kingdom is already the Lord's, and that it is his to "give" it to whomsoever he will. He has, virtually, won the battle. The conflict is his, in the sense that the foe is already defeated, and Christ is the great conqueror and King. How naturally he should hand the Kingdom, in his own good time, to his own. We are virtual conquerors, potential victors. In God's good day the Kingdom shall be ours. "Fear not," then, "little flocks,"

"Let your drooping hearts be glad;
March in heavenly armor clad.
Fight, nor think the battle long:
Soon shall victory tune your song."

INVITATION TO COMMUNION

(Rev. L. M. Keller, Pastor of Calvary Lutheran Church, Kensington, Pa., sent the following letter, multigraphed, to his parishioners as an invitation to the first Fall Communion, 1924. Possibly this acrostic arrangement might prove suggestive to other ministers. Possibly also it might have seemed more impressive to those who received the letters, the very unusualness of the form attracting thought and resolution.—*Ed. Exp.*)

Dear Friend in Christ:

Observe our Fall Communion Next Sunday.

"This do in remembrance of me. This is my blood of the new covenant."

"He that receiveth me receiveth him that sent me."
"If ye know these things happy are ye if ye do them."

"So often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

"I am the Bread of Life."

"Never man spake like this man."

Remember Jesus Christ.

Every member should prepare to fellowship with him at his table.

More and more we need to be impressed with the Saviour's ideals.

Examine yourself.

Mercy and peace is the penitent's portion.

Bring a contrite heart.

Renew your vows of allegiance to your Master.

Awake to righteousness and sin not.

Newness of life is offered you through the feast prepared.

Come and partake of that life which saves from spiritual death.

Enjoy a service that will enrich you.

Obedient unto death was your Master for you.

Forget not all his benefits.

Meditate upon these things.

Enter into his gates with thanksgiving and into his courts with praise.

"Therefore let us keep the feast."

"Come all things are ready."

Faithfully, your friend and pastor.

The Farmer

(Appreciation of the farmer is not as high as it should be. City pastor, country pastor, quote this.)

The artist paints, the author writes,
The athlete throws the ball,
The builder builds, the soldier fights,
The farmer feeds them all.

No book without the farmer's wheat
To make the author's bread,
No landscape without farmer's meat,
For artists must be fed.

No war without his corn and oats,
No glory without beans.
So far and wide Old Glory floats,
For he supplies the means.

Great cities scattered o'er the land,
Fed from the upturned sod,
Should reverence the man who stands
Between them and their God.

The strong rough hand that holds the plough
Controls the situation,
Then let the greatest make their bow
To him who feeds the nation.

—Rev. J. M. Holmes, D.D.

The Croaker

(We do not know the author of this, but it is suited to point a moral in many a sermon. You can tone down "blamed ole," to "queer ole," or something of that sort, especially if you are going to quote it to children.—*Ed. Exp.*)

Once on the edge of a pleasant pool,
Under the bank where 'twas dark and cool,
Where bushes over the water hung,
And rushes nodded, and grasses swung,
Just where the crick flowed outer the bog,
There lived a grumpy and mean ole frog,
Who'd sit all day in the mud and soak
And jest do nothin' but croak and croak,
Till a blackbird hollered, "I say, yer know
What is the matter down there below?
Are you in trouble, er pain, er what?"

The frog says, "Mine is an orful lot;
 Nothin' but mud and dirt and slime
 Fer me to look at jest all the time.
 It's a dirty world!" so the old fool spoke,
 "Croakity—croakity—croakity—croak!"
 "But you're lookin' down!" the blackbird said;
 "Look at the blossoms overhead;
 Look at the lovely summer skies;
 Look at the bees and butterflies:
 Look up, old feller. Why bless your soul,
 You're lookin' down in a musk-rat hole!"
 But still, with a gurglin' sob and choke,
 The blamed ole critter would only croak.
 And a wise old turtle, who boarded near,
 Sez to the blackbird, "Friend, see here;
 Don't shed no tears over him, fer he
 Is low-down just 'cause he likes ter be;
 He's one er them kind o' chumps that's glad
 To be so mis'erable-like and sad:
 I'll tell yer somethin' that ain't no joke—
 Don't waste yer sorer on folks that croak."

War and Peace

It's a wonderful world to my thinking—
 These radio days with their cheer;
 And if folks will listen, they'll hear it
 That God speaks in tones that are clear;
 And the man who will work out the problem
 Of brotherhood, distant or near,
 Will do more for the earth in a moment
 Than armies can do in a year.

Not Gold, But Men

Not gold, but only men, can make
 A city great and strong;
 Men who for truth and honor's sake
 Stand fast and suffer long;
 Brave men who work while others sleep;
 Who dare while others fly—
 They build a city's pillars deep
 And lift them to the sky.

—George B. Irving.

The World Would be the Better for It

If men cared less for wealth and fame,
 And less for battle-fields and glory;
 If writ on human hearts a name
 Seemed better than in song or story;
 If men instead of nursing pride
 Would learn to hate it and abhor it,
 If more relied
 On Love to guide,
 The world would be the better for it.

If men dealt less in stocks and lands,
 And more in bonds and deeds fraternal;
 If Love's work had more willing hands
 To link this world with the supernal;
 If men stored up Love's oil and wine,
 And on bruised human hearts would pour it,
 If "yours" and "mine"
 Would once combine,
 The world would be the better for it.

—M. H. Cobb.

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 That makes the sun shine everywhere.
 And the world of gloom is a world of glee,
 With the bird in the bush and the bud on the tree.

—James Whitcomb Riley.

Clarion Call

The world needs a song—
 Now sing, if your gift be singing!
 The world needs a song
 To set men's pulses ringing.
 Over the ultimate seas
 The jubilant strains must carry
 To lift up the heavy-hearted,
 So their feet may lag not nor tarry.

The world needs a prayer—
 Now pray, if your gift be praying!
 The world needs a prayer
 That will mean what all are saying:
 Give us a ray of hope—
 Something to lessen the sorrow—
 Faith that it's all for the best,
 And courage to rise tomorrow.

The world needs a light—
 Now see! If your gift be seeing!
 An all-pervading light
 To send the darkness fleeing.
 Show us the vision divine
 And not dare conceal it!
 You on the mountain-tops,
 If you see the truth, reveal it!

—Jane Priest.

Important Recent Books

REV. I. J. SWANSON, D.D.

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The New Testament in Modern Speech by the late Richard Francis Weymouth, D.Litt. New edition, revised by Profs. Green, Farrer and Andrews. The Pilgrim Press. The fourth edition of a translation, which has held the field, since its first appearance in 1903, for its exact rendering of the New Testament into modern English, free from colloquialisms, dignified and reverent in tone. It is even better than the first edition, because its revisers, leading English New Testament scholars, have availed themselves of the help coming from the recent discovery of the Greek in common use in the Palestine of Jesus' day. This throws a flood of light upon many hitherto obscure words and phrases in the New Testament. We have had recently some remarkably fine translations of the New Testament into modern speech, but Weymouth's will still be regarded by many as the best of them all.

The Millennium Bible by Wm. Edward Biederwolf, 728 pp., W. P. Blessing Co. The author has collected all the passages, both from the Old and the New Testaments, which he thinks have any bearing upon the Second Coming of Christ, and has subjected them to searching and scholarly examination in order to determine their exact meaning. The work is not Pre- nor Post- nor Non-Millennial, but endeavors to discover what the Bible teaches on the subject. It is rich in exegetical notes; over five hundred authorities are quoted.

Is the Kingdom Age at Hand? by Rev. E. M. Milligan, D. D., 354 pp., Doran. A painstaking and exhaustive attempt to discover the exact significance, and time of fulfillment, of the prophecies found in Daniel and Revelation. The author's chief authorities are Moody, Spurgeon, Pierson, Erdman, Moorehead and Scofield.

Everlasting Life by William W. Keen, M.D., 86 pp., Lippincott. A remarkably interesting book, written by an eminent surgeon, now 87 years old. He is Emeritus Prof. of Surgery, Jefferson Medical College, Philadelphia. John 3:16 is not only the Magna Charta of his faith in the Divinity of Jesus and the Atonement, but also of Everlasting Life. He finds that science confirms belief in Immortality, as a logical necessity for man. His last chapter on, How Shall We Spend Our Time in Heaven? is an interesting and plausible piece of speculation.

The Sense of Immortality by Philip Cabot, 50 pp., Harvard University Press. This lecture on immortality continues the autobiographical note of the author's article in a recent *Atlantic* on "The Conversion of a Sinner." He is a Unitarian layman. At the age of fifty became a "twice-born man." It is the sense of his experience of communion with God which is the basis of his argument for immortality: "a soul possessed of the Divine life, can never die."

This is an irrefragable argument, and the author uses it with clearness and power.

The Historical Jesus by C. Piepenbring, D. Theol., 224 pp., Macmillan. A scholarly work by a French Protestant theologian. He bases his study of Jesus upon the findings of the radical critical school. The result is a picture of Jesus as Son of Man and Son of God, a worker of miracles, crucified, resurrected and glorified—all of which looks like the evangelical portrait of Christ. However, it is something far different; for example, while Jesus' resurrection is regarded as real, his appearances to the disciples after the crucifixion were only visionary. He is indeed the Messiah, the author affirms, a prophet of God with a superlative Gospel; but he is not unique; he is simply the greatest figure in the long procession of prophets who have taught religion.

Except Ye Be Born Again by Philip Cabot, 214 pp., Macmillan. This Unitarian layman, whose conversion at fifty we have already referred to in connection with the review of his book on Immortality, tells here of the vitality and power and keener sense of life, experienced through his being "born again." Knowing and seeing God, communion with Him, a spirit unified and at peace, mark this experience, he tells us. He is ready to accept miracles, including the Virgin Birth. This book is a vital human document.

Now I Know, a Primer of Faith, by John Archibald MacCallum, 164 pp. Macmillan. The author has fought his way from doubt to a living faith. He states his convictions clearly. This book ought to be of especial value to intelligent young people who are wondering if the old faith can live with the new knowledge, for it shows how the teaching of Jesus is confirmed by reason, by our widening knowledge, and by the test of individual experience. Some of the chapter subjects are, What I know about God, about Christ, about the Holy Spirit, about man, sin, incarnation, atonement, regeneration, prayer, the church, etc.

Fundamental Ends of Life: What Men Want, by Rufus M. Jones, Litt.D., 144 pp., Macmillan. Probably there is no more authentic voice being heard today on the spiritual meaning and value of human life than that of Dr. Jones. He is a scholar, a thinker and a prophet—a true spokesman for God. The questions he here raises are, What are the ultimate ends of life? What is its real dynamic? For answer, he goes to Plato, to Christ, and to Kant. The order of enquiry is historical. He finds it is Christ alone who completely answers these questions. The fundamental end of life, the author affirms, is in "living the fullest and most expansive life for which we are made." Dr. Jones values all the light we get from philosophers and scientists on life's meaning and purpose. The key to which knowledge he maintains, is found in mystical experience—the living contact of the Spiritual Source of Life with our spirits; and through Christ supremely is this experience realized.

Contribution of Science to Religion by Shailer Mathews, LL.D., with the co-operation of thirteen leading scientists, 427 pp., Illus., Appleton. One of the outstanding questions of our time is how modern scientific knowledge affects the Christian interpretation of God, man, and the universe. Does science necessarily shut intelligent people up to mechanistic or materialistic views of the cosmos, or does science confirm and illuminate the Christian view of the universe? Dean Mathews and his collaborators here defend and elaborate the latter point of view. Part one of the book describes the world given by science,

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Modern Evangelistic Movements, edited by Two University Men, 167 pp., Doran. A sympathetic survey of ten modern evangelistic movements, including the Salvation Army, the Church Army, Settlement Work, Brotherhood Movement, the Industrial Fellowship, the Y.M.C.A., the Student Christian Movement, and the Religious Tract Society. It covers their rise and progress, and their service to men in revealing the love and power of God; and holds that evangelism is the primary work of the church in every age and in every land. A book that will stimulate spiritual service.

The Church and the Ministry in the Early Centuries by Rev. T. M. Lindsay, D.D., 398 pp., Doran. The author is a distinguished church historian. He here surveys the organized life of the Church in the first three centuries, including its views of the ministry. He examines the New Testament conception of the Church; the Church in Apostolic times; the prophetic ministry of the primitive Church; the Church of the first century, creating its ministry; the Churches of the second and third centuries changing their ministry; the fall of the prophetic ministry and the conservative revolt; ministry changing to priesthood; and the Roman State religion and its effects upon the organization of the church. He finds that the democratic principle of organization came first, then the imperialistic, existing for a time side by side with the former. After that, the federated churches copied the pageantry of the Roman State pagan religion and the State temple service. After the conversion of Constantine, the State acknowledged only the federated churches and persecuted the numerous and flourishing churches outside of the federation, until in time they disappeared. Dr. Lindsay thus clearly establishes that the primitive church was democratic, with a prophetic ministry, and that priestly ideas, pageantry and state control were copied from the Roman State pagan religion. A book of the first importance in its field.

Religion in Russia Under the Soviets by Bishop Richard J. Cooke, 311 pp., The Abingdon Press. The author has laid all interested in the subject under obligation to him for his thoroughgoing study of the status of the church and religion in Russia under the Soviet government. He sets forth the situation impartially, from a study of official documents, several of which he includes in his book. He clearly establishes that Soviet Russia is violently atheistic; it refuses to recognize the existence of God in government and judicial proceedings, and throws the weight of its influence against the Russian church in every way. Save when its priests proclaim allegiance to the communists, it is under constant suspicion and is actively hindered in its work. The Bishop believes that Bolshevism is doomed to fail ultimately. He advocates the active support of the Russian church by the American churches.

The Gospel at Corinth by Richard Roberts, D.D., 173 pp., Macmillan. Seventeen sermons on texts from First Corinthians, by one of America's great preachers—a man in touch with modern thought and a true prophet of God. Some of the titles are, The Divine Folly, The Divine Paradox, The Timeless Cross, and Life Beyond Life.

The Speaker's Bible, Deut., Josh., Judges and Ruth, edited by James Hastings, D.D., 484 pp. Fourth volume of a series which ministers will find very valuable for sermonizing. It gives a brief introduction to each book, a statement of its message and plan, with outlines on its leading texts, condensed from sermons by leading ministers. It preserves what is best and most useful in modern scholarships, and spends its main strength on the Bible messages for everyday life. Comprehensiveness, freshness of treatment, interest and practical value mark this volume.

The History of Religion in the United States by Prof. Henry K. Rowe, Newton Theo. Institution, 213 pp., Macmillan. This book traces the influence of religion upon American life—political, social and spiritual—from the Norse settlements in Greenland until the present time. Both Catholic and Protestant contributions to American civilization are described. Every phase of church development is treated—the rise of voluntarism, frontier and revivalistic movements, and the influences which have liberalized, rationalized, socialized and spiritualized our religious life. An able and impartial history of religion in our country.

History of Modern Europe, 1878-1919, by G. P. Gooch, D.Litt., 728 pp., Holt. This third volume of a series on the History of Modern Europe beginning with 1792, covers the eventful years from the Congress of Berlin in 1878 to the Treaty of Versailles in 1919. The author has availed himself of much hitherto secret material, once hidden in the archives of Berlin, Vienna and Petrograd, which the Republicans of Germany and the Bolsheviks and others, have now published to the world. These documents throw light upon the persons and forces which set the stage of history during the last forty years. Dr. Gooch gives both the facts and the interpretation of this great period; and especially of the Great War which shook the world. One gains a new perspective of European history and a clear understanding of the forces and events which ended the despotisms of the Hohenzollerns, the Hapsburgs and the Romanoffs, and also profoundly affected the other governments of Europe. Some of the topics treated are, the Triple Alliance, the Scramble for Africa, the Dual Alliance, William the Second, Anglo-German Rivalry, the Balkans, the Breaking of the Storm, the Great War, and the Settlement.

George C. Stebbins: Reminiscences and Gospel Hymn Stories, 327 pp., Illus., Doran. The author is the last of that great group of revivalists and Gospel Singers which included Moody, Sankey, Fanny Crosby, Drummond, Bliss, McGranahan and many others. His reminiscences are rich in personal anecdotes; stories of Gospel hymns, in their origin and use; heart-stirring stories of revival campaigns in America and Europe; of Northfield; and of his travels to Egypt and the Holy Land. The accounts given by Mr. Stebbins of the first use, and of the effects produced, by such hymns as "The Ninety and Nine," "Some Day the Silver Cord Will Break," "Throw Out the Life-Line" and many others, are thrilling.

Tested Methods for Teachers of Juniors by Mabel Crews Ringland, 155 pp., Revell. An experienced and successful Junior worker here discusses in thirty-seven chapters practically every problem of interesting, teaching and training Juniors, so as to lead them to decision for Christ. Stories and storytelling, Bible study, weekday activities, winning and holding the interest of pupils are some of the topics he treats.

Fifty New Poems for Children, An Anthology, Appleton. Poems that children will like and will learn by heart. The topics appeal to the child-mind—goblins, the scissors grinder, dandelions, swallows, fairies, etc.; and there are some very interesting poems by children themselves.

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Worship in Drama by Charles Arthur Boyd, 175 pp., The Judson Press. A practical manual on dramatization and pageantry as aids to worship, to church life, and to creating interest in missions. It gives five Bible dramas, two missionary pageants, and two pageants for special occasions; and tells how to produce dramas and pageants, and where to find material.

Church Usher's Manual by Willis O. Garrett, 60 pp., Revell. A much needed manual. It is full of wise hints on the fine Christian service ushers may render in properly seating the congregation, and in welcoming strangers and making them feel at home.

Church and Community Recreation by Albert B. Wegener, Prof. in Drew Theo. Seminary, 248 pp., Macmillan. The author sets forth admirably the recreative value of play, its effect upon character, and its other important personal and social values. Among the topics he treats are, Play and Religious Practices, Qualifications of Play Leaders, and Church, Community and Rural Recreation.

Liberalizing Liberal Judaism by James Waterman Wise, 150 pp., Macmillan. This interesting book shows that Liberal Judaism is very close to Unitarianism in its belief. The author holds that the mission of Israel is to take its place in religion not as leader, but as comrade, of other peoples. Jesus, he says, should be revered as a great Jewish prophet, but adds that questions regarding his messiahship, incarnation, sinlessness and atonement can be ignored by Judaism.

Robert E. Lee, an Interpretation, by Woodrow Wilson, 42 pp., The University of North Carolina Press. A just, discriminating, and eloquent address on Lee, in which his noble personal character and his greatness as a leader are emphasized. Incidentally, the address reveals Woodrow Wilson's greatness in intellect and ideals.

Wilfred Grenfell, The Master Mariner by Basil Mathews, 178 pp., Doran. Put this book in your Sunday School library. Boys will revel in its stories of Grenfell's adventures on sea and land, in his work as Christian doctor, business man and ship-captain. "A Life Hazard on the Ice" is one of Grenfell's thrilling experiences which Mathews tells. This book will fire heart of every boy who reads it, and inspire him to Christian service.

Hawaii, The Rainbow Land by Katherine Pope, 364 pp., Illus., Crowell. A charming account of Hawaii, by an enthusiast who lived on the Islands for ten years. She includes folk-lore, gathered from intimate contact with the natives; briefly narrates Hawaiian history; tells of life in the islands today; and graphically describes Hawaii's tropical scenery. She paints an alluring picture of Hawaii, which will delight both those who have visited the Islands and those who have yet to see this tropical splendor.

The Arab at Home by Paul W. Harrison, M.D., 345 pp., Crowell. A remarkably interesting and illuminating description of Arabia and its natives, by a missionary doctor who spent twelve years in that country. It is only incidentally a story of mission work. It is mainly a fascinating account of a country which to most of us is a land of mystery. The author penetrated the forbidden interior, and crossed the country from coast to coast. He describes the Coast Arabs, the Bedouin, the dwellers in the oases, and the pearl fishers of the Persian gulf. He gives an account rich in detail, of Arabia and its government, religion, customs and habits. He admires the Bedouin, al-

though he says they are indescribably dirty, owing to the scarcity of water in their desert home. He tells us they are the true exponents of liberty, equality and fraternity.

New Governments of Central Europe, by Malbone W. Graham, Ph.D., assisted by Robert C. Binkley, M.A. 683 pp. Holt. Students will find here accurate and detailed description of the momentous political and territorial changes which have occurred since the Great War in the former German and Austro-Hungarian Empires, and of the development of the Succession States. The new Germany, Austria, Czechoslovakia and Jugoslavia, their constitutions, social and political changes—so revolutionary and so dramatic—are graphically presented. Over two hundred pages are given to a reproduction of select documents bearing upon these new governments.

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Being a Preacher, Vance, Revell.....	\$1.25
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Symphonic Sermons, William L. Stidger, Doran.....	2.50
The Gospel at Corinth, Richard Roberts, Macmillan.....	1.75
Now I Know, J. A. MacCallum, Macmillan.....	1.50
Except Ye Be Born Again, Philip Cabot, Macmillan.....	1.50

III. The Layman

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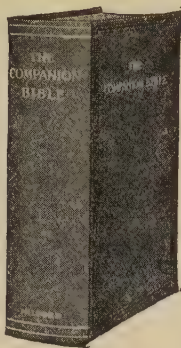
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Society and Its Surplus by Newell LeRoy Sims, D. Appleton & Co., N. Y., \$3.00. This book of 581 pages is a study of social development and evolution from a new and invigorating angle. It is a description of the social process of change or evolution. Some of the themes treated will show the drift of the book. Social Energy, Social Surplus, Surplus Accumulation. The subject of personality, leadership, social control and social revolution are carefully considered. The meaning of social progress is another one of its themes. The volume is an interesting and informing discussion of sociology from a rather new and fresh point of view. The author is professor of Sociology in the Massachusetts Agricultural college and these materials were originally gathered for classroom instruction.

Contributions of Science to Religion by Shailer Matthews and thirteen other writers, D. Appleton & Company, N. Y., \$3.00. This is a book of great value to the minister who wishes to get a first hand opinion of the helpfulness of modern science to religion. There are eighteen chapters on such subjects as "The Scientific Method of Reaching the Truth," "The Structure of Matter," "The Nature of Life," and "Social Evolution." Another part of the book treats of "Recent Contribution of Medicine to Human Welfare," "Eugenics," and "Sanitation." Part III is devoted to Religion as the personal adjustment to environment. There is a chapter on "The Evolution of Religion" by Dr. Matthews who has written the religious chapters of the book. He discusses the "Scientific Method in Religion" and has a fine chapter on "Science Justifies the Religious Life." The concluding chapter is "Science Gives Content to Religious Thought."

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AN ORGANIZATION FOR GIRLS

Isabella S. Cragin in "*The Congregationalist*"

The Loyal League, a girls' organization in Grace Congregational Church, Framingham, Mass., has just completed its tenth year. Starting in a tentative way it has been worked out by experience, until we have come to believe that it might appeal to girls in other churches, whether Congregational or not, for it is entirely unsectarian and undenominational.

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7. To win modesty.
8. To lose bravely.

9. To find joy in service.

10. To remember that Love is the greatest thing in the world.

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The affairs of the League are managed by a counselor, several associates, and a standing committee made up of the president and vice president, and one member chosen by ballot, for each seven or fraction of seven in the membership.

Here are two extracts from the Loyal League Manual, now in preparation:

1. (From Rules for Honors.) Honors are expected to be won "upon honor." Remember the purpose is not merely to win an Honor Bead, nor to outstrip a competitor, but to learn things worth knowing, to establish right character for yourself, and to give friendly service to others. It is not alone what you do but the way you do it that counts. "The gift without the giver is bare."

2. Every member of the Loyal League, from Cadet to Herald, is expected to do her honest best, to be truthful, obedient and unselfish: to stand for what is right with courage and fidelity; to honor the Church and her King by the blessing and power of Christian girlhood and womanhood.

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THE CHURCH'S NEED OF EMOTION

It has been surcharged with intellect and organization; it needs now evangelical fervor. This gift has marked every great revival, and every time of great aggressive advance. It was part of the power descending upon the early Christians at the meeting when the place was shaken. In a comment upon the recent three-volume life of Lord Shaftesbury, it is said of the evangelical movement in which he had a great part that "it was a great public baptism . . . The change it wrought was largely the revolt of the emotions against the age of cold reason, under the leadership of men like Wesley, Whitefield and Wilberforce, and at a hundred and a thousand points the emotions of the human heart, liberated by the vision of the Crucified Love, poured themselves into service." That is the thing Protestantism most needs at the present time—the liberation of the emotions by that vision. Protestantism needs it, because it is too much absorbed in its denominational and intellectual differences, because it is dissipating energy in multiplied organizations, and in merely theological discussion. The white heat of the love and courage and enthusiasm that Christ can give would forge it into a power, spiritually the most formidable the world has known.

Organic union has been proposed as the solution of the problem of the utilizing the whole of the force that lies in the numbers, the resources and the sincerity of the Protestant Churches. Failing of that, there is being tried out the Federation of all the evangelical Churches, or sections of them, with good results. And yet there is a far better way, and it is the old way of what is called revival—a great spiritual awakening that would create a current of emotion that would flood out of sight all differences. Such evangelical enthusiasm embracing the whole church is practicable, because the early church had it, and there have been periods of it throughout the history of the church, and it has been the one means by which the church has been turned from arid discussion of differences, and formalities of ritual and organization, into the great service which is its true

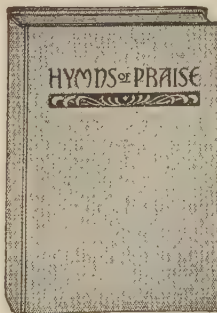
function, of winning souls to Jesus.—*The Presbyterian Banner.*

RAISING MISSIONARY MONEY IN SUNDAY SCHOOLS

An account was recently given of the manner in which the Sunday School at Roleau, Sask., Canada, raised a handsome sum for missionary work. It contributes \$500 to missions every year. Seven years ago a banner was offered to the class giving the largest amount. This stimulated a wholesome rivalry. Each class prepares a programme for missionary Sunday, once a year, taking about ten minutes to put it on. The scholars are expected to earn what they give for missions. "An objective" is placed before each class, and they are encouraged to do their best. Finding it unfair for young classes to compete with older ones, some grading has been done, and classes of similar age compete with one another. When a class earns a banner for three consecutive years it is entitled to keep it. These banners are made by the boys and girls themselves. At the end of the year when the returns are completed, a special programme is prepared, and the church is crowded. A march around the town with banners displayed, is some times arranged.—*Rev. T. M. Fothergill, ph.D.*

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The heav'ns are not too high,
His praise may hither flie;
The earth is not too low,
His praises there may grow.

The church with psalms must shout
No doors can keep them out;
But above all the heart
Must bear the longest part.
Let all the world in ev'ry corner sing
My God and King!

—George Herbert.

* * *

I. WITH BOTH HANDS EARNESTLY

"With both hands earnestly," Micah 7:3.

That is how men work in the world for themselves. For gain, for position, for success, this is the way they go at it—no hour too early or too late, no expenditure begrudged, no enterprise too vast. Everywhere about us men are at the world's work "with both hands earnestly;" but how comparatively few there are at the Lord's work in the same zealous way. As with both hands earnestly let us clasp our God by faith, and then in the same devout spirit let us set about the securing of our own spiritual advancement and the spiritual advancement of others. That is a good motto for us to take as we face the work that lies ahead. Let us do it with "both hands earnestly."

I. The need of earnestness.

Little can be accomplished without it. Much can be accomplished with it. Early in life Jonathan Edwards wrote in his diary, "Resolved, that I will live with all my might while I do live." Charles Kingsley's last words to his people were, "To live with Christ in the next world, you must live like Christ in this." Life is real, life is earnest, and if we would make it worth the living we must live it in a real and earnest way.

II. The power of earnestness.

"We want men with red hot hearts," said a Chinese convert, "to preach to us the gospel of Christ." It was the contagious zeal of an old man, Peter the Hermit, that rolled the chivalry of Europe upon the ranks of Islam. "A bank never becomes very successful," said a noted financier, "until it gets a president who takes it to bed with him." All great works of art have been produced when the artist was intoxicated with the passion for beauty and form which would not let him rest until his thought was expressed in marble or on canvass. So it is with all life, and especially in the Christian life, and in the acquirements Christians should make, that earnestness conditions success, great results coming only from those who are moved by it.

III. The joy of earnest living.

There is no joy in a half enlisted life. It is people who go at things with all their heart that get the real pleasure out of life. If one is going to be a Christian, it is better to be one out and out, heart-enlisted, active and earnestly engaged. The most useless and the only unhappy Christian is the one not given wholly to Christ. Some Christians are a little too religious to enjoy sin, and yet too sinful to enjoy religion. Of course they are unhappy. Let us enter the Christian life with real zeal if we enter at all. Let us go at its work "with both hands earnestly." Let us give ourselves wholly. Then we will have joy and such success

as will leave us no room to question if life is worth the living.

II. BEING GOD'S AND SERVING GOD

"Whose I am and whom I serve." Acts 27:23.

This sentence from the lips of Paul is worthy of being used as a motto by every Christian. First, "Whose I am"—to be God's. Then, "Whom I serve"—to serve God. First belonging to God, dedicated to his name, given over to his ownership. Then, "Whom I serve"—consecrated to his cause, kept for his use, made over heart and hand to his service. To be God's and to serve God—who could imagine a higher ideal? Such an aim steadily adhered to would make any life noble.

I. Dedication. Being God's. Implies a full giving ourselves to him; a solemn setting ourselves apart to him. The word dedicate is from *de* and *dico*, and signifies to set apart by a promise.

It implies abstracting ourselves from all other claims of ownership. The person who truly dedicates himself to God cannot go on serving the world, the flesh and Satan. He cannot make reservations. He is God's and God's alone. His whole life must be controlled to the end of glorifying God.

It implies not alone this abstracting of ourselves from other claims of ownership, but a solemn act of giving ourselves to God. It must partake of the nature of such a service as when a church is dedicated. It is an act of setting apart, a consecration, a transfer to God's ownership and uses. It would be better for us Christians if we made more than we do of solemn and definite acts in the way of dedication to God.

Many years ago something like forty thousand people stood on the shore and watched the launching of a ship. It was the St. Louis, in the Cramps' shipyard. Most of the stays that held the great liner on the incline were removed, and yet she stood motionless. Then amid an almost audible hush the order was given in answer to which great mauls wielded by mighty arms broke away the few remaining braces, and, fully released, she glided out into the waters of the Delaware, freed for service.

Too many of us are "partly separated" from the world, "partly consecrated" to Christ. It is the few remaining stays, release from which we are reluctant to seek, which do so much to mar the efficiency of our service for God. It is supremely important that we withdraw ourselves from all other claims of ownership and turn ourselves over fully to God.

II. Consecration. We use this word in the active sense of devotion. There is a distinct difference between the idea of dedication and devotion. We dedicate a house to God. We devote our time to his service. Consecration, in this sense, follows dedication. It means the application of ourselves to the object of our dedication with zeal and affection. First we give ourselves to God; then we devote ourselves to his cause. First we be God's and then we serve God.

This implies that we identify ourselves with God's cause. His cause becomes our cause, his kingdom our kingdom, his glory our glory. And this leads us to serve his Church. The Church is his ministering body in the world. We will identify ourselves with it, put on the uniform of his army, march with it to battle and do all in our power to win for God the victory over all the opposing hosts of evil.

This devotion will lead us also to serve individual souls, trying to win them one by one.

III. Communion. One thing more is implied in one who is dedicated to God and given over to his service—communion, association. Both the giving of ourselves and of our service is love prompted. We therefore need converse with the one we serve. We will be efficient in service just in proportion as we “practice the presence of God.” This is what will make us strong and hopeful and cheerful and courageous and successful.

* * *

III. THE VALUE OF CHRISTIAN CONVERSATION

“And they talked together of all these things which had happened.” Luke 24:14, 15.

Many people seem studiously to avoid conversing with their friends upon religious themes. All their wealth of Christian knowledge and experience remains carefully concealed and furnishes encouragement to no one except themselves. They are readily willing to exhibit their social or intellectual furnishings, but their spiritual belongings are reserved under a miserly guard. They manifest an unaccountable reticence concerning themes which stir their deepest life and which would seem most suitable for confidential intercourse among friends.

I. It is good and helpful for Christians to converse together upon religious subjects.

It pleases God. “Then they that feared the Lord spoke often one to another, and the Lord hearkened and heard it.” He not only heard, but he called the attention of his angel scribes and told them to make record of the fact. Not only so, but he had a purpose of rich reward concerning them, “And they shall be mine, saith the Lord, in that day when I make up my jewels.” The Lord hearkened and heard the loving conversation of his people. It pleases you to overhear some kind word spoken about you. Father and mother bring home presents for their children. Does it not please them to hear the children in another room talking about what a kind father or mother they have? Do not think our heavenly Father indifferent to praise.

Christian conversation increases our knowledge of spiritual things. A large part of our wisdom and strength and hope comes from conferring with others. Conversation creates sympathy and gives broader views, new suggestions, corrects errors.

Christian conversation also crystalizes the thoughts we already possess. Conversation is creative. Oliver Wendell Holmes tells us in “Autocrat of the Breakfast Table” that he did not talk chiefly to assert the thoughts he had; but to find out what he really thought. Dr. Trumbull says, “There are subjects worthy of your earnest thought which can be sifted in conversation as they cannot be in solitary thought.”

Christian conversation also moves one's emotions. Expressing love increases it. So Christian conversation always awakens in us desires and purposes that are good.

But, further, it arouses our wills. We stir each other to better things. This is one of the directions in which consists the value of meetings of Christians for prayer and conference and the united study of spiritual themes. Our wills are aroused and strengthened and we go out resolved upon better service for God than ever before.

II. But as suggested by the study of the circumstances of this walk to Emmaus we notice a second fact: Jesus meets with those who converse about him and his kingdom. “While they communed Jesus himself drew near, and went with them.” Talking about Christ brings him near us. You have found that true. In communion with friends about him, though not aware of his presence at the time, afterward, like those disciples who walked to Emmaus road with the risen

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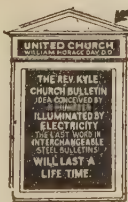
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Christ, you were constrained to say, "Did not our heart burn within us while he talked with us by the way, and while he opened unto us the Scriptures?"

IV. TO EVERY MAN HIS WORK

"For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work." Mark 13:34.

We have heard of a little boy who explained his falling out of bed by saying: "I suppose I went to sleep too near where I got in." Many people fall out of church for the same reason. They go to sleep too near where they got in. There is no time when young and old alike will go to sleep quite so easily. A hard duty, they feel, has been accomplished. They have faced it possibly with a good deal of timidity; and now they are liable to stop and take a long breath—yes, they will lie down and take a prolonged and indolent sleep if some one does not prevent it. On the other hand, it is also true that there is never a time in their history when new converts can so easily be kept awake and set to work. If those who come into our churches do not begin work at the outset the chances are that they will never begin at all; but, on the contrary, if they are given a good start at the beginning they are likely to develop more and more along all the lines of Christian activity.

These well known facts bring wise suggestions to every pastor. Keep your people from falling out of Church by helping them further in. Give all your people something to do. Enlist them at the beginning and keep them enlisted.

This activity so desirable for the whole Church proves also of the greatest benefit to the individual Christian. The writer of the Epistle of James shows that the richest blessings come to the individual Christian, not so much from the finished results of his work as in the very act of doing it. Speaking of the 'doer' of any work, he says, "This man shall be blessed in his deed." Peculiar emphasis is to be placed upon the preposition "in," since it is while the disciple is actually engaged in accomplishing something for Christ that the benediction of Heaven falls. "It is more blessed to give than to receive." Ever true it is that helping others is helping ourselves.

Two travelers were once crossing a mountain amid the snow and ice of winter. Encountering a piercing wind they became so chilled that the feebler of the two sank down unable to proceed. He asked the other to leave him and press on, so saying, if possible one life. But the generous friend of the exhausted man refused to forsake his companion. Lifting him from the snow and ice, wrapping his broad mantle around them both, bearing his added burden, he struggled on. When, lo! he found his own strength returning. His labor of love had driven the blood with new force along his veins; he felt a new glow in his chilled body, and when he reached the cottage of a peasant by and by and laid his friend on a couch, he found that they had both received new life. Surely, it is ever the best way to develop our own graces, this becoming intensely active for others. We are serving ourselves by every service which we render. For the organized Church and the individual Christian alike, the seeming paradoxes are true, that scattering is increasing, that giving is getting, that saving others is saving ourselves.

One of the great names of science is that of Charles Darwin; one of the great names of service is that of Thomas Bridges; and these two have been linked together in a memorable way. Touring the world in 1882, Darwin stopped at Tierra del Fuego, an archipelago south of the southern end of South America. So low and besotted were the savage peoples infesting those wilds that the English Admiralty did not permit ships to land. One day a babe was picked up in the streets

of Bristol. For all that men knew, the child had neither father nor mother—just a little cast-off Melchizedek, without beginning or ending of days, so far as the world was concerned. Well, being found between two bridges, he was named Bridges; and the day on which he was found being St. Thomas' day, he was named Thomas. So he and history came by the name of Thomas Bridges. That foundling grew to manhood; becoming a missionary, he asked for a field; the missionary society looked over the map and found that there was one place no missionary would go. It was the archipelago of Tierra del Fuego, the place inhabited by the squalid people seen by young Charles Darwin. Thomas Bridges went among them, lived with them, created a language for them, translated the Bible for them, told the story of God's love in Christ for them. When Charles Darwin, now a much older man, heard the story, he publicly acknowledged his mistake and made a contribution toward the work of missions.—F. F. Shannon.

FOR YOUR BULLETIN That Pledge

I have just been thinking and wondering what to do, About our church finances, of pledges that are due. The treasurer says, "We're way behind, and something must be done, If we would be a "paid-up church" when conference time does come."

So I have just been wishing that all would do what's fair,

And cut into their wages and give the Lord his share.

—From *The Messenger*, bulletin Scandinavian M. E. Church, Galveston, Texas, Rev. Joseph Karling, pastor.

The *Religious Telescope* says that it "is better to be an educated rooster than an uneducated man. Seventy roosters recently came across the ocean carrying an insurance of \$250,000. They were designed for vaudeville, having been trained to do stunts. Their value would have been about one dollar if uneducated. By this education it was increased 1,750 times."

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There are said to be 10,000 students representing 11 foreign nationalities who are pursuing higher course of education in over 450 schools in this country. In every state in the Union and in the District of Columbia there are from one to five hundred young men and women of unusual ability, who have had the initiative and the courage to become sojourners in a strange land in order to prepare themselves for the tasks of leadership, national and international, which lie ahead through the years.

Unless Christians meet these students more than half way while they are in this country, we are jeopardizing the work for which countless missionaries have given and are giving their lives. It is a grave question. Will these students help or hinder the Christian cause when they return to their native land?—*Record of Christian Work*.

Religious Review of Reviews

NEWS

Theodore B. Tu, a student in Drew Theological Seminary, has recorded for the Victor Talking Machine Company eight Christian hymns in Chinese. He declines pay for this service, making it part of his contribution to Christian missions.

* * *

Doctor Bergonie, of Bordeaux, France, was as great a hero as died on the military battle field. His death occurred on another battle field, which may have just as great importance for the world. He was waging warfare against cancer, using the radium treatment. His own tissue was weakened by the radium he was using on others, and itself was attacked by cancer, against which he was fighting. He lost his right arm, but kept on working. Three fingers of his left hand were amputated, but he kept on working. Gangrene attacked the remaining finger, but he kept on working and lecturing on the progress of the disease. He was unable to endure the agony, and had morphine administered by associates so that he could keep going; and he worked till the very last day. Will anybody deny that he was a hero?—*Religious Telescope*.

* * *

Brotherliness

Not long ago the First Baptist Church of Plainfield, N. J., was almost totally destroyed by fire.

Before the flames had died out the pastor of the church, Rev. Arthur Devan, had a caller in the person of the local Catholic priest. He had come to express his wish that the church would accept the use of a hall which he controlled, situated next to the church building. He stated that he had secured the proper authority for this action and that they would be made glad if the Baptist people should feel inclined to use the hall. It is a large and convenient hall and the invitation was accepted. Pastor Devan and his people were informed that the invitation was extended over such time as might elapse before a permanent building was again ready. And so they have been meeting in the hall; and in spite of all of the efforts made on the part of Pastor Devan's people to pay some sort of rental for the hall the Catholic authorities have consistently declined any such thing.—*The Baptist*.

* * *

Prejudice

A course in "the eliminating of prejudice" has been introduced in the department of sociology of the Ohio State University by Edwin L. Clarke, a professor in that university. Commenting on this the *Congregationalist* says: "All sorts of prejudices are studied—religious, national, racial, occupational and political. One result of the course has been the formation of the Ohio Student Inter-racial Conference, for the promotion of better understanding between white and colored students. One of the chief benefits of higher education is preparation for definite social service. Surely the elimination of prejudice is one of the great needs of the world, and Ohio State University does well to help its students to face this problem as they are doing. May other institutions follow its example."

* * *

The prayer for "a person going to sea" had just been said in a certain church. The congregation was dismissed and two-thirds of them entered automobiles and drove away. It seemed to me, in view of the fact that so many persons are killed or seriously injured in automobile accidents that, in the revision of the Book

of Common Prayer, a prayer for those who are in great peril from driving automobiles or riding in them, or walking in front of them, might be helpful.—*The Churchman*.

* * *

Prohibition and Broadway

A writer in *The United Presbyterian* tells of the influence of prohibition upon values in Broadway:

Of the 247 licensed saloons and liquor stores on Broadway in 1914 there were but 15 left in 1923, and these were open, ostensibly, for the sale of soft drinks.

None of the buildings formerly housing saloons or liquor stores is now vacant except such as are undergoing alterations to fit them for other lines of trade. The rise of property values on Broadway under prohibition has been remarkable. In 1916 the assessed valuation of the buildings in which the sale of liquors has since been discontinued, was \$15,487,000. Owing chiefly to the alterations and rebuilding required to fit them for the business now carried on in them, their assessed valuation in 1923 was \$32,439,000, an increase of \$16,952,000.

The land on which these buildings stand had an assessed valuation in 1916 of \$23,936,000, in 1923, \$34,214,000, an increase of \$10,278,000.

Notwithstanding the repeal of the New York state liquor laws by the legislation of that state, and its refusal to enact laws properly supplementing our federal constitution and statutory laws, the adverse influence of Governor Smith and many of the courts, and the great political power of liquor-controlled Tammany Hall, openly and shamelessly used against its enforcement, prohibition has increased property values on Broadway, improved business, taken, in a large measure, the coarseness and vulgarity out of the gaiety of the so-called "Roaring Forties," driven the liquor business remaining under cover, and done more to curb the liquor traffic and its consequent evils on Broadway, than any or all other legislation.

* * *

Prohibition and Cheese

Prohibition has been a great boon to the cheese-making industry in Wisconsin, inasmuch as it has served to raise the quality of the cheese manufactured.

In the days of the free lunch counters and cheap saloons when a cheese-sandwich and a glass of beer were by-words of anybody frequenting those places, the quality of the beer was more roundly discussed than the quality of the cheese. In those days saloon-keepers were wont to buy the cheapest grades of cheese and the market for the same was better than for higher grades.

Little wonder that manufacturers were induced to take the easiest method of manufacture—*J. W. Cross, at Wisconsin Cheesemaker's Association, Milwaukee*.

* * *

The trouble with arguments in favor of the liquor traffic is that they always prove too much, and contradict on the one side what they have said on the other. For instance, we notice a writer in a recent periodical who contends that there is more drunkenness now than ever, that liquor can be easily secured by any one, and that many cellars are chock-full of beverages, and yet before his article is closed, he deplores the fact that "a well-filled cellar is a greater temptation to the burglar than gold or silver." It seems to us rather a strange temptation when liquor is so abundant and easily secured!—*Herald of Gospel Liberty*.

A Southern exchange holds up to scorn and ridicule the custom of addressing ministers as "Reverend Jones." The *Christian Century* joins with it in a caustic strain. It says, "The worst scandal we know against the ministry is that it will allow its members to be called 'Rev. Smith, Rev. Jones.' They ought to fight this to the last ditch. To begin with, you can no more call the preacher Rev. Smith than you can call the congressman Hon. Jones. You can call him Rev. J. H. Smith, or Rev. Dr. Smith, if you do not know his initials, or you may call him Rev. Mr. Smith, but it is reserved for the Japanese schoolboy to say Rev. Smith, Hon. Jenkins. You do not say, 'How do you do, Hon.,' or 'Come in, Rev.,' without showing your ignorance."—*United Presbyterian*.

* * *

"The average man is the greatest gainer from prohibition. It is not the men and women who work for a living and are busily engaged in producing the wealth of the nation who are agitating against prohibition," says John Gordon Cooper, congressman from Ohio, and member of the Brotherhood of Locomotive Engineers. "It is somewhat of a mystery to us men engaged in the dangerous business of railroading why any wage earner would want to return to the misery of the evils of the pre-Volstead days. To say that the 18th Amendment has been a total failure, that the drink habit is as bad or worse than before, we know is simply propaganda of those interested in the return of a business that has done more to retard civilization and human progress than any one thing in the world's history. We men in the railroad game know that the 18th Amendment has been the greatest blessing we ever received. We knew that we are better off morally, financially, intellectually and in every other way by the outlawing of the booze business."

* * *

Governor Pinchot of Pennsylvania recently called the attention of the State Forestry Department to the fact that the Salvation Army, through its collections of waste paper each year, saves enough to conserve nine thousand acres of standing timber.

The report of the Salvation Army for last year shows that 55,000 tons of waste paper had been gathered. Scientific methods of calculation have shown that every time six tons of waste paper are returned to the paper mills, about an acre of woods has been preserved.—*Selected*.

* * *

Every year the churches lose many people from their membership. Some of these people apparently want to be lost. Others leave their home towns or remove to a different section of the city intending to ask soon for their church letters. Neglect develops indifference. In a year or two they are lost to the denomination. The *Lutheran Church Herald* comments:

"Not good if detached." So reads the coupon of some railroad tickets. Its value is determined by its relationship to the whole ticket. "Not good if detached" is usually true of church members as well as railroad tickets. Detached from his relationship with the church, the individual loses touch with the work of the denomination, and is in grave danger of losing personal interest in Christian service.

* * *

Emerson said, "Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and the noblest society." These are not found joy riding, or at the swimming pool, or the "movies."

* * *

An ox is all right in its place, but all wrong in a china shop. Science is all right in its place, but all wrong as a spiritual adviser. An ox can draw a heavy load, but could not grow a daisy. Science can analyze

a human body, but it is lost when it comes to dealing with the spiritual body.—*Christian Journal*.

* * *

Facts About the Movies

A leading picture corporation now has a gross income of a million dollars a week. That is what it gets from renting its pictures to the theaters of the country, plus its foreign business, which is about 25 per cent of the total.

The best obtainable statistics show the following facts about the industry in the United States:

The investment is \$1,500,000,000.

Total number of persons permanently employed, in all its branches, 300,000.

Average number of feature pictures produced yearly, 700.

Average weekly attendance at picture theaters, 50,000,000.

Admissions paid annually total about \$500,000,000.

Salaries and wages paid at the studios, \$75,000,000 annually.

The theaters running from six to seven days a week, 9,000.

Theaters running four to five days a week, 1,500.

Theaters running one to three days a week, 4,500.

—*Wall Street Journal*.

* * *

GENERAL

A Church building is a great symbol. It is like the flag; it speaks without words. It stands in a community for the eternal fact of the unseen God. It symbolizes men's age-long hunger for something besides things. It recalls men to the principles which alone have made this nation great, and warns of a purpose that will prevail over all human plans. On this account a church should be recognizably distinct from every other kind of building. The structure itself should be suggestive of special facts which a community cannot afford to forget.—*Rev. Robt. R. Wicks, D.D.*

* * *

The evil of Socialism is that it exalts envy into one of the virtues. The folly of fashion is that it makes indifference synonymous with good manners, and crusts the heart with ice in order to give it a polish. The crime of worldliness is that it makes a man less manly and a woman less womanly. The glory of Christianity is that it opens the heart, enlarges the affections, and teaches, nay, compels, men to love each other.—*Henry Van Dyke*.

* * *

What Can I Do?

I can talk out when others are silent. I can say *man* when others say *money*. I can stay up when others are asleep. I can keep on working when others have stopped to play. I can give life big meanings when others give life little meanings. I can say *love* when others say *hate*. I can say every man when others say one man. I can try events by a hard test when others try it by an easy test. What can I do? I can give myself to life when other men refuse themselves to live.—*Horace Traubel*.

* * *

Concerning Quotations

An American visitor to London went to hear Dr. John Hutton preach. He tells in the *Watchman-Examiner* of one characteristic of the preacher:

Dr. Hutton is a preacher who is not afraid of hackneyed quotations. He quoted thrice from the poets—from Wordsworth, Tennyson and Browning—and in all cases they were quotations that have grown threadbare in the service of the pulpit. But Dr. Hutton was right. To hear him recite "A primrose by the river's brim" and "Flower in the crannied wall" and "Just when we're safest there's a sunset touch," and to feel

the immediate response of his audience, was to be sure of it. A congregation rises to the familiar lines, takes the point without the distracting inquiry, "Now, where did that come from?" and is gratified to have a little literature in common with the preacher.

* * *

That juvenile delinquency decreases with the opening of playgrounds has been further verified by recent reports from Cincinnati, Ohio. In a period of three years since the opening of a playground in one neighborhood in that city the court records show a reduction in delinquency of 67 per cent.

* * *

A Cigarette Which Cost a Million Dollars

Seven tall brick chimneys, two elevator shafts and a mass of smoldering ruins are all that remain of the exclusive Gedney Farm Hotel, near White Plains, as a result of the spectacular fire that swept the big structure. According to Manager Frank Regan, the loss to the hotel company was about \$750,000. He said nearly all of the 150 guests lost clothing and many of them jewelry, this loss being estimated at \$250,000, making a total loss of approximately \$1,000,000. The police claimed that the fire was started by a cigarette. The hotel was insured for \$450,000. This is the sum the cigarette cost the insurance company. It cost the guests \$250,000. It cost the hotel company \$300,000. *United Presbyterian.*

* * *

Foreign Mission fields may not be generally considered an article of commerce, but the United Lutheran Church in its recent convention voted to purchase from the Berlin Missionary Society its entire work in the province of Shantung, China. The purchase price is said to be \$185,000. This is one of the many readjustments made necessary on mission fields by the war.—*Central Christian Advocate.*

* * *

So far as the attitude of good men and women towards law enforcement is concerned the doctrine of Senator Willis of Ohio is a good prescription: "One thing we can do, we can keep awake and we can keep fighting."—*Central Christian Advocate*

* * *

The Fifth Gospel

Some one has said quaintly enough that there is a "fifth gospel."

You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.

Men read what you write,
Whether faithless or true:
Say, what is the gospel
According to you?

* * *

FROM BULLETINS

The Sunday School is a Bank for Winning

You deposit your money—and increase it
You deposit your time—bettered
You deposit your character—brightened
You deposit your home comfort—increased
You deposit your self-control—strengthened
You deposit your children's happiness—insured
You deposit *your own soul*—save it
Make a deposit next Sunday.

—*Highspire, Pa.*

* * *

What shall it profit if we have a big Rally Day and after that lose the Rallying Spirit? Most anybody can make a splurge, but what we need is a lot of plodders who are as steady as the stars. The Church and Sunday School are not maintained by the "once-

The Death of Jesus

Rarely has a year promised such interest in the significance of Christ's life and death as does 1925. With the attacks upon His divinity becoming more acute, the approach of Easter this year arouses an unusual interest in the Crucifixion.

Dr. Edwin M. Poteat, one of the leading Christian educators of America, now of Shanghai College, has published in the January Biblical Review, a most comprehensive article on THE DEATH OF JESUS.

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Dr. Kennan of Midnapore, India, in passing a picture shop in the bazaar of that city noticed *pictures of Christ for sale*. The proprietor of the shop was not a Christian but a Hindu. Yet as a matter of business he was exposing these pictures in his store. This is one more indication of the extent to which Christian sentiment is growing in India.

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in-awhiles" or the "drop-ins," but by the "stay-ins." Which are you going to be?—*Bulletin M. E. Church, Pine Grove, Pa.*

* * *

Whom

did you invite to church this Sunday? Introduce your friend to the minister and see that he or she signs the Guest Book.

Every Member of St. John's will be offered some kind of job before the winter is out. We aim to fit the person to the job and the job to the person. Also to show that the work is so vital and attractive that no one will be tempted to shirk on the job. —*St. John's Universalist Church, Joliet, Ill.*

* * *

Don't rush out—shake hands and be friendly—*First M. E. Church, South Temple, Okla.*

* * *

SHREWD COMMENT

If it had not been for mission work, somewhere, some time ago, where would you be today?

* * *

Too many churches are looking for bargains in ministers.

* * *

The time has gone by for the laity to travel in the Church like passengers in Pullman cars, only showing their tickets occasionally for their final destination.—*Bishop Manning.*

What's wanted now is the silent rhyme.
"Twixt upright Will and downright Action.—*Lowell.*

* * *

He who begins life as Jacob, the supplanter, and ends it as Israel, the prince of God, is a man not to be despised.

* * *

Love all, trust a few, do wrong to none.—*Shakespeare.*

* * *

Christianity has not a passive voice; it is an active transitive affair.—*Tourgee.*

* * *

Those who stay away from church because Sunday is the only day they have for recreation, would have no day at all for recreation if it were not for those who go to church!—*Exchange.*

* * *

Many a young man poses as being hard-boiled when he is only half-baked.—*New Orleans Times-Picayune.*

* * *

It requires great listening as well as great preaching to make a great sermon.—*John A. Holmes.*

* * *

Of course Americans trust in God. You can tell by the way they drive.—*Sharon (Pa.) Herald.*

* * *

Buying what you do not need is an easy road to needing what you cannot buy.—*Boston Herald.*

* * *

Just pretending to be rich keeps some people poor.
—*Savannah News.*

A Novelist Spills Over Into Religion

REV. JOHN LEONARD COLE, Bennington, Vermont

Mr. Rupert Hughes, the novelist, is getting considerable publicity these days because of an article he had in a magazine on the subject, "Why I Quit Going to Church." Perhaps the publicity was the object in writing the article, and it is possible that far too much attention is given to it. Hundreds and thousands of people throughout the country do not go to church. Many there are who quit even after they once had observed the practice. We have such people in every community, and they don't attract much attention either—at least, not because of the fact that they are non-church-goers. Of course they could not all give their reasons in such a dramatic manner as Mr. Hughes did, and it was Mr. Hughes' reasons rather than the fact that he had quit going to church that attracted attention. That these reasons are largely imaginary or manufactured for his purpose, will likely be the impression that a thoughtful reader will have after examining them. They relate largely to the teachings of the Church which Mr. Hughes cannot accept, or rather what Mr. Hughes assumes the church teaches. For according to his own statements he has not been going to church for a long time. We suggest that Mr. Hughes go to church a few times before belching forth another volley of ignorance. But his article was read, and that, of course, was the purpose of the writer in writing it and of the publisher in publishing it.—*Ed. Exp.*)

Nobody denies the right of Mr. Rupert Hughes to "quit going to church" when he pleases, but why he should expatiate on his reasons through seven columns of misinformation about the Bible,

and villification of churches and clergymen, (as he does in the October number of a widely circulated monthly) is hard to guess. Maybe he wanted to "get a rise out of somebody;" in which case he doubtless has succeeded. No intelligent Christian could read through the railing accusations against church and religion, the floundering of a mind in matters entirely outside its scope, without hearty disgust. Underneath the magazine's picture of the author at his desk, with cigar daintily held in hand, is his "apology;" "I speak with blunt sincerity, with eagerness only for the truth." One who reads to the bitter end agrees heartily with the "blunt" part, and is inclined to intensify it to "blasphemous." But the "eagerness for truth," anyone with the least respect for that important commodity suspects was written with his tongue in his cheek.

Ministers are being cautioned every now and then to "stick to the gospel;" not to "dabble in business and politics." When they make a statement in regard to public questions, alarmed citizens raise a cry of "a clergy bloc," or "out of their element." But here is a man whose specialty is sensational love stories and satire, making solemn pronouncements on Christianity and theology with all the bland finality of an authority who spends his life in religious studies.

Mr. Hughes' "eagerness for truth" is revealed by one of his first reasons for quitting the church. The "enormous majority" does not go. "Only about forty per cent of the population affiliate with any church." "Nowhere does the increase in Christianity keep pace with the population;" "the

God of the Christians has never been believed in by as much as one-tenth of the world's population. Two or three other religions have today far more followers."

Small attendance at churches may be acknowledged as a fact; though it's a rather childish excuse for a man's quitting. That it has a smaller attendance than many other organizations how is open to question. A recent investigator sent out by the *Christian Century* found a lodge with a membership of 700 having 35 present; a Legion with 1100 members and an average attendance of 60; while his church, with a membership of 1200, had 445 in the morning, and 206 in the evening. Unless Mr. Hughes is swearing off lodge and legion membership too, he ought not to make the "enormous majority" who don't go a reason for leaving the church. Then, regarding the mere 40 per cent who affiliate with the church, one with such eagerness for the truth should have been willing to take the pains to consult a recent report of the organization whose business it is to collect the figures on that matter, The Federated Council of Churches of Christ in America, and learn that *membership* in religious bodies in America is over forty million, while the "religious constituency" (baptized persons, all adherents, and all those who in the supreme test of life or death turn to a particular communion") number over ninety-eight million. This leaves, as a matter of fact, only ten per cent of the population not interested, or "affiliated" with some religious organization. As for the "truth" about two or three religions having "many more followers than Christianity," consultation of the easily accessible authority known as the World Almanac, would have told Mr. Hughes that the religion closest to Christianity in point of numbers, is Confucianism with three hundred and one millions. Christianity has five hundred sixty-six millions. Instead of less than a tenth of the world's population believing in the "God of the Christians" over one-third (not counting Jews who certainly do believe in the God of the Christians) are professed Christians. Though there is no particular virtue in piling up figures, one who was earnestly bent on truth and fact could easily learn that "advance in Christianity had never anywhere kept anything like pace with the population" is contradicted by history of forty years' missions in Korea, where a convert was reported for every hour of the day and night, and in India, the home of four great religions, now containing followers of six great faiths, where the census of 1911 revealed the fact that followers of Protestant Christianity were increasing almost six times as fast as the population! During the decade closing in 1911, the population of India increased 6.5 per cent; Hindus by 5.1 per cent; Moslems, 8.1 per cent; Buddhists, 11 per cent; Christians, 32.9 per cent; Protestant Christians, 49.6 per cent.

The quitting of the church by Mr. Hughes was hastened by an incident in some New York church, where a pastor read the Apostles' Creed through, asked those who believed it to stand up, and "not one person arose!" One might gather that the

object of going to church today was to assert one's belief in every article of the Apostles' Creed; or that modern churches refused to admit to fellowship persons who could not subscribe to every word of the hoary and blessed old theological statements of the church. Away toward the end of his article, the church-quitter makes another sweeping declaration about creeds, unworthy any man familiar with history of India, China, or Prussia, "Everybody knows that a man's creed has nothing whatever to do with his character or his conduct." Any man who questions the effect of a creed—not the formal, but vital creed—ought to be compelled to dwell for a few years among those who live by the creed of animism, Confucianism, or atheistic materialism.

When he comes to discuss the teachings of the church about the Bible, and the hopeless conflict between faith and reason, Mr. Hughes displays the most complete ignorance of what modern religious thought is. His conception of the church's view of the Bible and faith is medieval, to say the least. It appears that, when he left college, for four years Mr. Hughes read in the library from 9 a.m. to 4 p.m. in work on a great encyclopedia. Evidently the parts of history assigned to him were the history of the inquisition, scholasticism, and New England witch-burning. (He says that "myriads of women were burned alive for witchcraft.")

On just about as sensible grounds the novelist tries to hang Christians and church-goers today, by pointing out a number of startling (?) discrepancies in the Bible.

"It is not known whether Christ was born 3 B. C. or 6 A. D. The date and hour of the crucifixion do not agree in the Gospels—according to John, Jesus was not at the Last Supper.—the Lamb (in Revelation) had a wife.—God created light four days before he made the two great lights"—even Mr. Bryan knows that the moon is not a light.—"I do not believe in telling lies even for the glory of God. I am not up to the standard of the Apostle Paul who asks, Rom. 3:7, 'For if the truth of God hath more abounded through my lie, why yet am I also judged as a sinner?' Well I am just mean enough to judge him as a sinner and to consider Christian lies as peculiarly ugly lies." Such a careless (to be generous) reading of the library we call our Bible, and total complacent ignorance of historical criticism of this wonderful record of man's religious experiences through the ages, is hardly conceivable in an eager seeker for the truth, however "blunt" his sincerity may be. A woman is referred to who was horrified at the information that Christ had brothers and sisters, and who, when given a reference in the gospel exclaimed, "I don't want to look it up! It might destroy my dear faith!" Then Mr. Hughes is horrified and cries out, "Of how many must it be true that they are afraid to examine their own Bibles?" But this ignorant sister with the kindergarten "faith" ought not to be blamed on to church and preachers. For there is nothing that most preachers and churches are striving to get people to do more continually than examine

their own Bibles, and study them with open minds and reverent hearts. The trouble with Mr. Hughes' examination of *his* Bible seems to be that he, in those early days at preparatory school and college, "read every word of it from cover to cover" and tried to make it "a book of fact" in "astronomy, geology, zoology, geography, hygiene, ethnology—what not?" Of course such a reading made it "unbelievable" for any intelligent person; and, rejecting all the spiritual and moral value of the age-old documents, refusing to treat it reasonably, even courteously, (as he would treat other masterpieces, or want his own treated), he cast it off as junk, and with it, evidently, his "faith" and the Christian church. If the "four-square" earth of the Apocalypse is not scientifically correct, this modern playwright can have nothing to do with the wonderful imagery and insight of the seer of Patmos, nor the God who encouraged his distressed people through such a fine, triumphant piece of writing.

Mr. Hughes has joined the great majority who stay away from church for a couple of other reasons. First, the preachers in the churches are "mainly" delivering themselves of what is "untrue, or unimportant, or tiresome, or hostile to genuine progress, and in general not worth while." The poor preachers are driven by pressure, within and without, to continue preaching what they no longer believe, just as people continue telling children there is a Santa Claus. And then, in more alarmed vein, the protester against these childish tales, sees in these ministers dangerous usurpers of political power, who with the "churchmen are forever trying to get back into power." They are "dangerous citizens," they are using up \$200,000,000 a year of good money to build churches; the churches pay no taxes and return nothing of value to the community. The preachers violate the command not to "pray in public," and they refuse to sell all they have and give to the poor! Out of the miserable, plotting hearts of these preachers and their churchmen there is evolving a great menacing scheme to control this government, and even now "laws are being passed or urged all over this United States to force school teachers to accept and teach what the intellect of man rejects with contempt as soon as the fear of churchly persecution is removed." I have asked teachers what these oppressive laws are, and where they are, "all over the United States;" and I have inquired of preachers what and where the religious brewing persecution was. But neither the prospective victims, nor the potential persecutors seemed to have any information on this dreadful campaign, this modern inquisition, which Mr. Hughes has uncovered.

As for the damaging effect of the preachers and churches on the nation, one is reminded of another recent article of Rupert Hughes' on "Cross-Country Crime," an article which collects all the scare headlines from papers clear across America, and brings out, truly enough, the unprecedented reign of lawlessness and crime. Having produced all the sensational material, disclosed all sorts of crimes in the calendar and many of them done by

minors, there is not a single hopeful note; nothing constructive, or positive; but a few vague words to close with, rather fatalistic, and founded on the book of Job, about waiting for God to do something. Judges and jurists, students of social conditions, who haven't quit going to church yet, have something else to say when they finish reciting the deplorable conditions of crime and juvenile delinquency: they say that this church, which Mr. Hughes has quit and abuses, and the education of the young carried on by its Christian teachers and preachers, is the surest hope for America—the only sure defense against increasing immorality and lawlessness.

"For the present," Mr. Hughes concludes, "I am happier than any Christian I know." One suspects that he's unfortunate in his Christian acquaintances. And one is sure that he did well to add "for the present." At nineteen, Shelley could write "Necessity for Atheism." Before deep reflection and hard experiences come to a man, it is possible to be jauntily indifferent to deep and sober realities of life and eternity and irreverent before things holy. Professor Millikan, winner of the Nobel prize for science in 1923, says, it pains him as much as it did Kelvin, "to hear crudely atheistic views expressed by men who have never known the deeper side of existence." Men who have really suffered with the woes of humanity and borne its burden on their hearts, speak differently about the church from Mr. Hughes. Lincoln, in the days of his crushing responsibility cried, "Thank God for the churches!" Men who really think straight, and deep, on matters of national welfare and human existence, never attack honestly-held religion. W. H. Taft recently declared, "Honest doubts in respect to the orthodox creeds should not be permitted to weaken the influence of religion or engender inertia in the maintenance of religion and of the church." Roosevelt admitted "the church is easy to slam, but hard to replace. Kick it if you like, but you will be wiser and happier to back it." And among first deeds of the present level-headed occupant of the White House when he went to Washington was to join a church.

Now free and intelligent Americans have a perfect right to quit going to church. But when they spread their reasons for it before the face of their fellows they ought to have better ones than Rupert Hughes gives in his stale "contradictions" in the Bible and garbled theological ideas. And they ought to look up some safer example to follow than this story writer in his great revolt against "religion in power—the greatest curse of mankind" who, like a modern Don Quixote, constructs windmills out of his mind to fight valiantly against.

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Safe and Sane Evangelism

REV. MARINUS JAMES, D.D., Norfolk, Va.

Evangelism is to the church what blood is to the body. When the fires of evangelism are burning brightly in a given church that church will live and give life! Heaven is full of Pentecosts, if God's people will only pray them down. Church after church is dying from spiritual tuberculosis. Why not try evangelism when the ship is going down?

Pastoral Evangelism

The writer is particularly interested in pastoral evangelism. There are two kinds of pastoral evangelism. One kind is that described so fully and so well in Dr. Charles L. Goodell's "Pastoral and Personal Evangelism" and in "The Pastor His Own Evangelist" by the founder of *The Expositor*. Both of these books, by the way, should be in the library of every minister who wishes to learn the divine art of winning lost men to Christ.

The other kind of pastoral evangelism inspired this article. There are hundreds of pastors throughout the land who have special gifts as evangelistic preachers. The advantage of using a brother pastor to hold evangelistic services in one's church is being recognized more and more. A pastor-evangelist knows from experience how to deal with church members. His shepherd-heart has given him a love for the lost sheep of the house of Israel that comes from daily contact with his flock. He is not dependent on a free will offering, or any other kind of offering, for his own church takes care of his needs. He is not dependent on the next date, for he will return to his own flock at the close of the special series of services. He usually leaves a good taste in the mouth, for as a rule he is an intimate friend of the pastor and takes pride in helping his brother in the ministry to the best of his ability. A new voice will get the ear not only of the pillars of the church, but of the gospel hardened.

How To Do It

Let preachers who are not familiar with this type of pastoral evangelism try the following simple methods which have been tested over and over again by the writer as pastor and district secretary. Make a mental inventory of your inner circle of friends in the ministry who in their own work have demonstrated that "he that winneth souls is wise." Select one out of that number, one who according to your judgment, would best suit your people and your situation.

At least three or four weeks before the beginning of the revival arrangements should be made to have cottage prayer-meetings throughout the parish. At these meetings secure a prayer list of the unsaved. This list will give something definite to pray for and work for. The writer has frequently had the unpleasant experience of coming to the assistance of a pastor who did not know who was who in the congregation. On the other hand, he has invariably had good results when a prayer-list was available and the members of the church with the pastor had set before themselves

the task of winning certain individuals to Christ. How the evangelist's heart burns within him when he knows that before him there are unsaved people who have come within reach of the gospel upon invitation of soul-winning church members!

Revival Music

Put an earnest leader in charge of the volunteer choir, preferably a member of the congregation. He need not necessarily be a soloist, but should know how to make people sing. Ask him to mix some of the old standard hymns with the newer hymns of the day. We are developing a new type of Swedish gymnastics, demonstrations of which are given at considerable expense by so-called song leaders. We have in mind one of these gymnasts, who would make an excellent traffic cop on Main Street.

The Main Issue

As important as the music is, the main issue should be the preaching of the Gospel. The foolishness of preaching is still God's method of winning men to himself. People will still flock to hear a man who has a message. They will tramp for miles to hear a man who actually catches men alive in the gospel net.

Make It Short

The revival in the average church should not last too long. Ten days is quite sufficient, providing printer's ink and personal work have prepared the King's highway. By all means secure a pastor-evangelist who is not long-winded. People are tired after the day's work and the services should never be lengthy. While it is not possible in revival meetings to work on schedule time, services should not exceed an hour and a half. An hour and a quarter is better.

Avoid This

One of the worst offenses is to interfere with the work of the brother who has come to your assistance. Perhaps the most embarrassing situation ever faced developed in a meeting conducted by the undersigned for a young preacher who had more zeal than discretion. In his eagerness to make "the revival go," this young divine would invite sinners to the front while the evangelist tried his best to give the invitation. A sympathetic listener who witnessed this scene for several nights in succession stated that the situation was not only humorous, but it became such a handicap that the unsaved dwindled away toward the climax of the meetings, while the younger set made fun of it. Another sure killer is the sermonette on the part of the pastor after the invitation is closed. Sometimes this sermonette degenerates into another sermon at the time when the crowd should be dismissed prayerfully. The wise pastor will keep himself in the background like the Scotch trout fisher. He invited a brother minister to assist and should trust him to do the work in his own way.

That Collection

The laborer is worthy of his hire. Small envelopes with this legend: "Freewill Offering for

Rev. Blank," have proven quite helpful. As little as possible should be said about the offering. The envelopes may be distributed at the beginning of the second week and can be colicted during the last three days. Since no special amount has been guaranteed, the matter of taking a collection should never be pressed. The loose collection will take care of advertising, light and heat. It is a gracious thing to remember the sexton with a special donation for his extra services during the revival.

Love Notes

One pastor assisted by the writer suggested that with the freewill offering a note of appreciation might be inserted. Who would not feel paid a thousand times for his effort when notes like the following are received? "I cannot express to you just how much your sermons and your deep consecration have meant to me."—"Your sermons have been much enjoyed throughout the meetings and have been a great help to me."—"I never shall forget the earnest prayers you have offered for the people. I hope they will be answered."—"Continue to pray for my lost husband. He is not far from the Kingdom."—"Hallelujah, my prayers have been answered! My boy is saved! God bless you!"

Have You Tried It?

The above suggestions are for the rank and file of the readers of *The Expositor* who cannot afford to engage expensive evangelists with their usual staff of workers. Such have a place and are needed. For the average congregation in the smaller churches the simple methods here presented will do the work. We have tried them. Brethren, if you have lost heart, if the pews are emptying, try pastoral evangelism. It will warm the cockles of your heart. It will bring desired results.

SECURING NEW MEMBERS

Rev. John Irving Frederick, pastor of the First United Presbyterian Church of Tacoma, Washington, used the following letter to send out to prospective church members. It was mailed previous to calling upon them for the purpose of inviting them to unite with the church. He says, "These letters paved the way, set them to considering the matter, and proved helpful. You may care to use one in *The Expositor* as a suggestion to others. I get many good suggestions there from month to month."

This method of making personal calls, inviting people to unite with the church, is being used increasingly and being found very effective. We know a young church of fifty members that added a hundred new members at the last Easter communion through a small, but earnest, committee of visitation. Of course, people should first be invited to Christ; but in nearly every community there are those who are already Christians and even church-goers who have never become communicants. All that is needed in many cases is a warm-hearted invitation. Personal work is effective and is much needed. It is a good sign that churches are beginning to wake up to the

fact that the members have a duty each to those who are just outside the membership. The following is the letter Mr. Frederick and his church used to pave the way for the calls:

FIRST UNITED PRESBYTERIAN CHURCH

Sixth, Grant and Division Avenues
Tacoma, Washington

March 25, 1924

Dear Friends:

This little note is addressed to any or all of the members of your family to whom it may apply or concern.

We believe that all will agree that every person should be an active member of some church. There are times of sickness, troubles, baptisms, death, etc., when the services of a Minister are required. It is well to have your own church and Pastor.

Not only so, but we are spiritual beings, made after the image of God himself, to whom our spirits return when we die. We have need of spiritual instruction and culture to make the most of life in this world and to prepare for the next.

Usually one should be a member of a church where he can conveniently attend and take an active part and interest in all its services and activities. Sectarianism amounts to very little.

We expect to receive new members into our church Sunday, April 13, Palm Sunday. We should be very much pleased to receive you or any members of your family, parents or children, at this time. You have shown an interest in our beautiful new church, and most of you helped to build it. We appreciate your interest and want to reciprocate. We expect to have quite a large number uniting on April 13th, and hope you will be among them.

The Pastor or someone will call and see you more definitely about it, but we send this advance note so you may be thinking about it. Please consider the matter favorably.

Very sincerely,

The Session

John Irving Frederick, Pastor.

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Modern Church Advertising

REV. PAUL W. NESPER, Wheeling, West Virginia

Modern commercial advertising is an art. It calls to its aid artist, painter, printer, poet, writer, psychologist and many other specially trained and skilful workers. It has found place in the curriculum of most of the larger universities. In many cities there are schools devoted to the art of advertising to the exclusion of every other subject. It is not a rash assertion to say that modern commercial advertising is an art. It is an art that has come by a gradual process of development. It is more than a mere fad or fancy. It is an essential of present-day business success.

If modern commercial advertising were nothing more than a fad or fancy the big industries of our country would not spend so much upon it as they do. Last year American business enterprises spent about \$800,000,000 on advertising. Not long ago the Russians tried the experiment of doing away with advertising. They found that advertising and business departed at the same time. When the press men were striking in New York City some time since, the papers were so hard pushed they were compelled to curtail in size, excluding everything except the most important news items. All advertising was omitted. Within three days the merchants of New York found their stores practically empty.

A comprehensive definition of advertising has never been found. It is a science, based on certain well-defined principles, though the science itself may not be amenable to definition. It covers such a wide field of operation that any definition, to be comprehensive, would be too indefinite for any practical purpose. Such a general definition could be, "Advertising is the spreading of information by means of the printed word and picture." The definition is not proof against criticism, but it will serve fairly well for our purposes here.

"Modern Church Advertising." The qualification "Modern" implies that there was ancient advertising. Whether this be so or not it certainly is true that some church advertising in the present day is decidedly ancient. It is ancient because it fails to follow the very obvious principles that are basic to all good advertising, whether church or commercial. But it is not ancient in the sense that it is a sample of how the ancient church advertised.

There is ample evidence in Scripture to show that the leaders in the Church of God in all ages were consistent advertisers. Noah was an enthusiastic publicity purveyor. He never ceased to warn the populace of the disaster that impended. He built his ark in the open and aroused the interest and curiosity of the people. When enough gathered to watch him work he seized the opportunity to warn them of the great disaster that was about to come. Say what you will, Noah's

persistent warnings and the building of the ark in full view of the populace were the finest kind of advertising.

The same can be said of the work of the prophets in the Old Testament and the Apostles and evangelists in the New. The prophets "brought good tidings." They published salvation. The apostles went from place to place bringing the message of salvation through Christ to as many as they could reach. They wrote letters to the churches and sent them by special messenger, requesting that they be circulated among the people. The believers themselves were admonished to make known the faith that was in them. Paul said of the Roman Christians that their "faith was known throughout the whole world." We usually call this "bearing witness." But it was good advertising. It was making known, spreading knowledge over as wide an area as possible, causing people to think and prompting them to act on the information of the Christian faith.

In all ages the Church has been advertising the "faith of the fathers" in some form or other. The Christian church was the first to make use of movable type and it was employed to print the Word of God. The discovery of the use of movable type and its development was a great factor in aiding the Reformation of the sixteenth century. The Church really developed the art of printing, just as the Church has developed many other of the fine arts, such as music, sculpture, painting, etc. But it seems that here, too, the children of the world are wiser in their generation than the children of light, for it remained for the commercial world to show the Church the great possibilities for the use of the printed word in judicious advertising.

And so the question has been asked, "Can the Church make use of modern advertising?" I believe that no one will deny the necessity of advertising for the present-day church. The Church makes use of the highways, the steamship, the railroad and nearly every other modern invention to carry on its work. And it ought to make full use of all that is good in present-day advertising methods. Luther, we are told, was not slow to hurl the ink bottle at the devil. The ink spot can still be seen in the castle at Wartburg (although it has to be renewed occasionally.) Why should the present-day Church hesitate to throw as much ink as it can into the face of the forces of evil that oppose the pure Gospel of Jesus Christ?

But church advertising and commercial advertising are two different things. They may employ the same basic principles of psychology and the same brand of printer's ink. But there must be a quality about church advertising that will cause it to rank above that of

the commercial world. Church advertising must be in keeping with the dignity of the church and its message.

Present-day church advertising is still in its infancy. The full possibilities have not been discovered. But there is an increased interest in this particular branch of the church's work and it is an encouraging sign. Several conventions in the interest of church advertising have been held and it is to be hoped that ere long there will be evolved a definite and dignified art of church advertising. A recent example of good advertising on the part of the church were the daily prayers that appeared during the Lenten season in many of the leading newspapers. These were prepared and published by the Federal Council of Churches.

One of the first questions that will confront a pastor who seeks to advertise will be that of financing the work. There are still a lot of sincere Christians, both among pastors and laymen, who believe that advertising is incompatible with the dignity of the church. Even business men who are accustomed to modern methods in their own activities seem to have different ideas when they come to consider the church and its advertising. They hesitate to allow a liberal percentage of expense for publicity waged in order to interest the unchurched. But the matter of financing church advertising ought to be made an item of the congregation's budget.

After the financial end of it is disposed of begin your advertising by "selling" your idea to your own people. Publish a weekly or a monthly bulletin. Keep your members informed through the printed word and keep your announcements out of the church service. Purchase an addressograph for mailing purposes. Make liberal use of special folders, announcements, cards, etc. Print your sermon texts and subjects in advance. Make liberal use of the mails.

Then make your church known in your community. First of all, cultivate the acquaintance and friendship of the newspaper men in your city. Use their papers for paid advertisements, announcements of public services, etc. Above all, give them news items about your church. You will be surprised how willingly most of them will print what you supply. Put the name of your church somewhere on your building, so that passers-by can read it. Install an outside bulletin board and use it. Have the name and address, with the time of the stated services of your church, placed in the hotels, railroad depots, Y. M. and Y. W. C. A. buildings, and wherever possible.

Keep a regular, up-to-date mailing list of the people whom you want to interest in your church. Mail them the things that have to do with your church. The secret of success here, as in the commercial field, is to keep everlastingly at it.

Finally, glance over the appended list of "don'ts" that have to do with the gentle art of Ben Franklin, the printer.

Don't advertise yourself. Your stock in trade is your message, not your personality.

Don't expect a crowded church as the result of the issuance of one card. The value of advertising lies in persistency.

Don't fail to strive for attractiveness. This quality is not so much an item of expense as one of thought.

Don't be stingy in the use of cuts. They help to arrest attention.

Don't select the cheapest stock possible. As a man is known by the friends he keeps, so a church is often judged by the printed matter it distributes.

Don't fail to read proof carefully. Every error that slips through is a reflection on the church.

Don't be frivolous. The church is a dignified institution. Some people mistake vulgarity for snappiness.

SOME SERMON TOPICS

South Baptist Church, Providence, R. I. Rev. Fred L. Hainer, Pastor.

Carry Your Corner;
My Task.

* * *

First Presbyterian Church, Charleston, W. Va. Rev. Ernest Thompson, Pastor.

The Great Prize Fight.
The Mind of the Master.

* * *

Oakwood Avenue Presbyterian Church, Troy, N. Y. Rev. Marvin J. Thompson, Pastor.
Lions and Adders.

* * *

First Christian Church, South Bend, Ind. Rev. Elmer Ward Cole, Pastor.

Memory—Its Reward and Its Punishment.
Mk. 8:18.

Drifting—Its Lure and Danger. Heb. 2:1 R.V.

* * *

Starr Methodist Protestant Church, Baltimore, Md. Rev. G. W. Haddaway, Pastor.

Remember Christ.
Rock of Ages.

* * *

Covina Methodist Episcopal Church, Covina, Cal. Rev. Howard B. Clark, Pastor.

Series: Social Creed of the Churches.
Women and Children First;
An Ounce of Prevention;
Fair Play;
Dollars and Sense.

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By Rev. T. D. Toler, Editor Homiletic Magazine, 92 pages.
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ECONOMY PRINTING COMPANY
Union, S. C.

THE DUTY OF CO-OPERATION IN CHURCH WORK

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:16.

Paul here uses the idea of the growth of the human body to illustrate growth of the Church. He says that the church makes increase of itself only "according to the effectual working in the measure of every part."

I. Each part must do its share. In the body there are nerves, bones, blood-vessels and other parts innumerable, and each of these has a special function; so has God given to every member of his church some special functions with special work to do. The whole body is "fitly joined together"—no part is expected to do the work of any other part. No part can do the work of any other part.

II. But in this figure of the body's growth and functions there is still another thought—that each part must work in conjunction with all the rest. It is not enough that each part should do some work, but it must be cooperative work. The whole body is "fitly joined and compacted" in order that it may be suitably increased by "that which every joint supplieth;" the whole growing by every part growing. This rule applied in the individual church would mean that while it might have one or more pastors it would have just as many workers as there are members. The minister with a church of one hundred members would have just one hundred devoted helpers, or of five hundred members, five hundred helpers; all together working "in the measure of every part, making increase of the body unto the edifying of itself in love." No pastor can do his people's work. No Christian's life can be lived by proxy. If your work is done by some one else your work is not done at all. You may be small, but no one else can fill your place. "All at it; always at it," is the rule.

III. There is work for all and all can work. Take for suggestiveness the building of the temple at Jerusalem. The plan of the building was given by God himself, and was committed to master-builders of his own choosing. Their business was to see how every stone was laid, and that all the vast multitude employed did their work faithfully. But all the people were enlisted in the work. Some were cleaning off and levelling the foundation; others were on the mountain sides quarrying the rocks; others were squaring them to the size directed; others were engaged in hauling them to the building; others were raising them to the appointed places; others making mortar and carrying it to the builders; while even the women and children were doubtless engaged in combing the wool and camels' hair and making the curtains and fringes. The whole church was at

work—cooperative work—all energies directed to the one great object. The result was the most magnificent building the world has ever seen. That was practical cooperation, and what the church of Christ needs today is more of it. It is only as every man finds his work and strives to do it that the church will leap forward with sudden, mighty and victorious strides toward her day of glory.

Now, the grand triumph of the kingdom is coming, we may be sure of that; but it is to be hastened only as all God's people arouse to do their part. Not simply as the watchmen on the walls of Zion do their duty, but as the multitudes of the saved go out after the multitudes who are not saved. What is needed is more of that life-giving, vitalizing fire of God's Holy Spirit which will arouse every individual Christian to earnest, consecrated, soul-winning work. "Every Church a Band of Missionaries" is the title we have seen of a tract. We have never read the tract, but the title is very suggestive. A good deal has been said of late about the importance of having able ministers in our pulpits, and no doubt it is important. But might it not be well to call the attention of the members of our churches to the fact that it is more important that they should be able workers than that they should have able pastors; especially such as fill that popular idea of unusually gifted as public speakers and sermonizers? Only as our churches become bands of missionaries—only as they become bands of "able workers," in fact only as the rank and file of Christians are enlisted in active service for Christ, will his kingdom advance as it ought.

"Ma, can't I have another apple dumpling?" asked six-year-old Etta.

"No, dear, there is but one for each of us; the cook counted noses."

"O dear! I wish she had counted ears," said Etta.

America is the land of the millionaires, the country of trusts, skyscrapers, phonographs, electric cars, lynch law, the country of the unendurable Washington, the tiresome Emerson, the —— Whitman, the nauseating Longfellow, the angelical Wilson, the philanthropic Morgan, the undesirable Edison, and of other great men of similar stuff. In compensation, three have come from America the tobacco which poisons, the syphilis which rots, the chocolate which surfeits, the potatoes which are heavy on the stomach, and the Declaration of Independence which begot some years later the Declaration of the Rights of Man. From this it is evident that the discovery of America, although achieved by a man who was far from being a saint, was willed by God in 1492 as a punishment to offset and to anticipate all the other great discoveries of the renaissance, namely, gunpowder, humanism and Protestantism.—*Giovanni Papini.*

THE REAL SECRET OF SUCCESS IN A GREAT CHURCH

Most of our readers have heard of Rev. Bernard C. Clausen, pastor of the First Baptist Church of Syracuse, N. Y. He is the author of a popular book for ministers, entitled "Preach It Again." He has a church of 2,400 members, and a most unique institutional work. Arthur Stimson, interviewed him for *The Baptist* and the simple, direct and forceful statements of Mr. Clausen make powerful and suggestive reading for us ministers no matter how large or small our present churches may be.

The published review has a bit of sensation in it centering around Mr. Clausen's custom of resigning each year. He claims that it is the best thing he does. Each reader will have to decide that for himself, but there is no question about the sincerity and earnestness with which the account of his work is given. This month of August is just the month to read this story and we are happy to present it.

"Every year," he said "on the anniversary of my coming, I present to my prayer meeting a resignation, offered in absolutely good faith. When I read my letter, I leave the room, leave town, lose myself for twenty-four hours, and while I am gone the church has the right to discuss the whole situation frankly, understanding fully that nothing which is said will ever reach my ears unless it is deliberately and formally forwarded me from the meeting by way of suggestion. If I retain my pastorate, it is because they decide to call me to it for another year.

"My resignation helps to relieve the steam-pressure of suggestion which might otherwise become compressed into complaints and revolution. The very regularity of this annual opportunity to express oneself by voice and vote, makes secret disloyalty appear like the green snake it is, and gives me at the beginning of each new year a newly committed constituency ready for my leadership. But I accompany this resignation with a complete and candid report of church success and failure during the past year, and a statement of three specific objectives toward which I am prepared to aim our main efforts during the ensuing year. Each year, we deliberately inventory our transactions, outline a new and definite policy of gains to be sought, and decide whether or not we are ready to proceed together.

"Take our objectives for this year, for instance. They involve, first, a complete geographic districting of our church and the erection of a neighborhood organization for responsible personal contact with every member. This, mind you, has no connection with our financial program or our every-member canvass. This is for pastoral work in a parish of 2,400 members. The entire plan has been worked out, and is now in successful operation.

Ten centurions are the central figures with whom I have direct contact. Each centurion has ten captains; each captain has ten homes in his immediate neighborhood. In three short organizational steps, we have reached 1,000 homes, or our entire membership. We make it a requirement that only people having telephones are eligible for appointment as centurions and captains. Each captain's territory immediately surrounds his home. I can get a message to every home in our membership in less than four hours after I have telephoned my ten centurions. No one in the organization has contact with more than eleven others. It is a net-work of telephone wires running out to every corner of our city from the little instrument on my desk. We have saved hundreds of dollars in postage alone and the effect of a personal notification proves at least three times as effective as the finest piece of two cent stamped letter literature we have been able to produce. The achievements in practical helpfulness have been amazing.

"Our second objective expresses a determination so to balance our financial scheme that none of the profits of the Mizpah Hotel will be devoted to church current expense bills. You know, of course, about the very valuable hotel property built around our auditorium and managed by our own trustees! Perhaps you do not know that it pays a profit of \$20,000 a year. Obviously a magnificent thing in an emergency, it might become a crippling endowment if we allowed ourselves to count on it for our ordinary expenses. We want to enter the next financial year with every cent of this profit being applied to our building debt, and every current church expense being met by current church receipts. Already we have reached the half-way mark on this goal, and our efforts are bent upon its completion with victory. When the debt is all cleared off, we want to have the \$20,000 a year as a contribution to our denominational mission cause, enabling us to support in addition to our regular contributions, by this special Mizpah gift, some great mission enterprise like a hospital or a college, out of our hotel profits.

"Our third objective is the building up of a great prayer meeting as the dynamo of our spiritual life. We have been having very good success on the whole with a crowded attention-compelling program of church night events, with movies as an added attraction and something going on in at least three rings every minute, after the fashion of the modern circus. But those evenings absolutely exhausted me, and I found myself wondering whether my people found them wearisome too. We began this new church year with a series of unadorned old-fashioned testimony meetings. We placed the prayer meeting at the center of our hopes and plans by naming it as one of the three goals of our church year. By October first we had outgrown our chapel

room, and were forced into our main auditorium. By November we were averaging 560. And the December Wednesday nights, with Christmas holidays complicating matters, showed average attendance of over 800.

"It seems to me obvious that when this church year is over, we shall be better off for being able to look back over a fairly definite landscape of ascent and honestly say, 'Here and here, and here, has the Lord helped us.'

"But the main advantage of resigning is the effect it has upon me. I read a story the other day which seemed to put the situation aptly. A colored man went into a drug store and asked permission to use the telephone. After getting his number, his end of the conversation ran like this: 'Hello, is dis you, Mrs. Blanchard? I seed youah ad for a good man in de Sunday papah two weeks ago. Is you all got a good man yet? Is you all perfectly satisfied wid dat man you is got? I see! Is you contemplating a change soon? You is not? All right: thank you, ma'am.'

"Desiring to be friendly, the drug store clerk said, 'Too bad some one already has that job.'

"'Dat's all right,' replied the colored man. 'You see, I'se de man what got de job two weeks ago, and I was jes' checking up on myself!'

"I never emerge from one of these annual resignation experiences without feeling that I have been honestly checking upon myself. I am compelled to face the prospect that at the end of this year it will be my duty to render an honest report on our achievements and failures, in the presence of the people who have been my partners in the enterprise. We have set three tremendous goals. I can justify my continued presence here only upon the grounds of skillful and enthusiastic efforts toward those goals. My preaching, my prayers, my plans have direction. I check achievements off one by one of the list of our resolutions. I take toll of each month in the direction of our purposes. I start early. I must. For the books close on the first of June and I realize that I must have things ready by then for the spiritual auditors of my managership."

No rat counts his troubles, but his nuts—which is the Bulu way of saying that some good folks can't think about their good fortune for talking about their misfortune.

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REV.

There is a certain title
Goes in and out me with;
Some people always greet me:
"Howdy, Reverend Smith."

As just a common "Mister"
I'd acknowledge kin and kith;
But I'd like to hit the man that says:
"This is Reverend Smith."

If four things are distasteful,
I'll offer you the fifth:
Just fancy someone told you
Your name was Reverend Smith.

I don't object to "Doctor,"
(Though my degree may be a myth),
But God forgive the thoughts I think
When hailed as "Reverend Smith."

—Christian Century.

* * *

At Lovedale Mission in Africa the devout girls held meetings before examinations, praying for success during the approaching ordeal. They were anxious not to forget what they had committed to memory during the preceding months. Here is a message from a letter sent home by one of the students during this trying period: "Dear Mother, the girls are now praying earnestly for success in the coming examinations. The prayer we like best is one written by a man called Kipling. This prayer runs,

'Lord God of Hosts, be with us yet;
Lest we forget, lest we forget!'

* * *

The Common People, according to the editorials have incomes of \$1,763.28 annually, are parents of five children each, and spend their spare moments hunting bootleggers, looking at moving pictures, listening to the radio, hoping for pure government, and worrying over the Mellon plan. They all drive automobiles and are continually being struck by limited trains at grade crossings. They have all been married and divorced several times and lie awake at night worrying about Fundamentalism and Bob La Follette.

The people you read about in the editorials all belong to church, Sunday School, Rotary, Chamber of Commerce, a labor union, and a grange, and are all college graduates. Their table talk is about railroad rates, reparations, employment management, city planning and improving the civil service.

They have each \$293 in the savings bank and are eager buyers of tax-free securities. Their greatest anxiety in life is the delay in the arrival of universal peace.—Life.

* * *

DIZZY DOINGS ON YOUR DESK

The pencil has made quite a number of pointed remarks about the sponge being soaked all day, and the waste basket being full. The scissors are cutting up and the paper weight is trying to hold them down, while the paste is sticking around to see the stamps get a good licking. The ink's well but appears to be blue, while Bill is stuck on the file and the calendar is looking fresher after having had a month off. The blotter is lying around taking it all in.—Nuggets.

We clipped this from a Rangoon, Burma, paper.



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People who keep a registry office instead of a brain and a heart ought not to write theology. They make it exact, and therefore ridiculous. They murder the gospel message with the same conscientious stupidity that a schoolgirl murders Beethoven's Sonata.—G. A. Studdert Kennedy.

The *New York Times* says: "Most of the exciting books nowadays are written by Lloyd George on the subject of whither are we going, and by William J. Bryan on the subject of where do we come from." In addition, the ungrammatical and perplexed proletariat are asking: "Where are we at?"

It is a great thing to have a sense of humor. To go through life with no sense of the humorous and ridiculous is like riding a wagon without springs.—Beecher.

Heaven doth with us as we with torches do,
Not light them for themselves: for if our virtues
Did not go forth of us, 'twere all alike as if
We had them not.

—Shakespeare.

MIGHTY GOOD ONE

Rev. Ward Willis Long, pastor of the First Presbyterian Church of Salem, Oregon, writes: "I am glad for the good things I find in *The Expositor*. Your magazine is a mighty good one."

TO NIGHT
MUSICAL PLAY ENTITLED
RECEIVING THE PARSON
TWO HOURS OF CLEAN
WHOLESOME FUN
LAUGHTER SONGS WITTY LINES
COMICAL SITUATIONS
CATCHY MUSIC
BIGGEST AND BEST
ENTERTAINMENT
EVER GIVEN HERE
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Wanted. International Critical Commentary. Must be bargain. Price set and separate volumes. C. C. Davison, Decatur, Alabama.

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La Salle Higher Accountancy Course for sale. Never used. \$15.00 takes set (5 vols.) W. M. Ellis, Henderson, Michigan.

Hymn Books For Sale. The Chapel Hymnal—with response readings. In fine condition. Regular price 90 cents. This lot for sale at half price. Address, A. A. McKay, Rumson, N. J.

For Sale. 8 Vols. Parker's People's Bible, \$6.00; 11 Vols. Pulpit Commentary, \$8.00; 5 Vols. Butler's Bible Work, \$3.00; 2 Vols. History Christian Church, \$2.00; 4 Vols. Gordon's Quiet Talks, \$2.00; Complete Analysis Bible, \$2.00. Real Bargains. Excellent condition. Samuel Blair, R. R. 2, Belmar, N. J.

For Sale. Two sectional Bookcases—6 sections, each with tops and cases all complete. Good as new. Used very little—12 sections in all. Will sell cheap. Total cost \$89.50. Will sell for \$50.00 cash and box them up and send them to any address. Lot consists of following—2 bases, 2 tops, 2 12-inch sections and 10 9-inch sections. Also have back numbers of The Geographical Magazine. Will sell at 25 cents per copy. The company charges 50 cents for back numbers. M. C. Drumm, Middleburg, Penna.

Bargain. 12 Vols. Chadman's Cyclopedia of Law. Cost \$60.00, is in good condition. Will sell for \$18.00. International Self-pronouncing Reference Library, 5 Vols. As good as new for \$3.00. Real Encyclopedie, from Dr. Herzog, German, 22 Vols. First edition \$15.00; Vater und Begrunder der Lutherischen Kirche, 8 Vols., as new \$10.00. Write for list. Wool socks, home-made, guaranteed. \$1.00 a pair, or \$10.00 per dozen. E. W. Zorn, 318 Carson Street, Brush, Colorado.

For Sale. Second-hand books. Matthew Henry's commentary in first class shape, \$8.00. Many other books cheap. Some new books. Send for list. Pastor, P. O. Box 841, Arcata, Calif.

For Sale. Underwood Typewriter, No. 4. Tabulator, 2-color ribbon, used very little. \$50. E. J. Waterstripe, Richland, N. Y.

Humboldt, So. Dak.

The Expositor,

Dear Sirs:

NO. Don't want December space. Am sold out. Have had inquiries from ten states. It has cost me the price of the "ad," to reply to all who have written. "Cut it out" before I become desperate.

(Signed) W. S. Harper.

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Wanted—Two Trained Young Men for charges paying at least \$1,500.00 cash salary, also good parsonages. Married men preferred. Fine opportunity to enter the North Dakota Conference Methodist Episcopal Church. Must furnish good references. Frank Scott Hollett, District Superintendent, Minot, North Dakota.

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The Hulme Evangelistic Party wants to be advised of pastorless churches in Ohio. We plan to give you a boost over the week end. No obligation except a free will offering. Address 1063 La Croix Ave., Akron, Ohio.

Evangelist T. Le Roy Muir is available for revival campaigns. Eight years experience in many states. Interdenominational. College graduate. Reaching young people. Write Andes, New York.

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(In our Illustration Department we propose to give from time to time broadsides of quotable poetry. Oftentimes there is nothing better than a verse or short poem to clinch a point, or polish one.—*Ed. Exp.*)

Wanted—A Hard Job

Forbid for me an easy place,
O God, in some sequestered nook
Apart to lie
To doze and dream and weaker grow
And less and less to do or know
Until I die!

Give me, O Lord, a task so hard
That all my powers shall taxed be
To do my best;
That I may stronger grow in toil,
For harder service fitted be,
Until I rest!

This my reward—development
From what I am to what thou art.
For this I plead!
Wrought out by being wrought upon
By deeds reflexive, done in love,
For those in need!

—Charles Earle.

Roads

(The young English girl who sings this song of courage, has trodden a road that would have been dark but for the bright light of faith. It was written at the time of the World War and she had suffered repeated bereavements.—*Ed. Exp.*)
Thank God for the roads!

The great white roads that dazzle and gleam,
The short smooth roads that welcome and beam,
The rich roads, the poor roads,
The wide roads, the side roads;
My Soul, it is strong for them all.

Thank God for the roads!
The roads that are uphill asking for strength,
Roads that are level of patience and length,
The glad roads, the sad roads,
The high roads, the by roads;
My Soul, it is strong for them all.

Thank God for the roads!

The long rough roads that blister and pain,
Tired roads that wander and come back again,
The mired roads, inspired roads,
The roam roads, the home roads;

My Soul, it is deep for them all.

—Lily Barlow.

Athletic Pitfalls

Rev. J. Elmer Russell, D.D., Binghamton, N. Y.

Class athletics are usually an asset, but unless ample precaution is taken they are likely to be more of a liability than any one has dreamed.

Suppose for example a class has a basketball team, and that this team belongs to an inter-class league. The first thing which is very certain to happen is the appearance in the class of some new members. They have come for the sake of the team. The manager of the team is anxious to develop a winning team and he scours the town or city to get every possible player into the class and into the team, for in all inter-class contests the players must be actual members of the class attending so many Sundays each month.

In itself there is no harm in young men attending simply for the athletics, provided they are not persuaded away from some other class. The moment, however, the class increases from fifty to seventy-five per cent through athletes, a not unusual gain, then a very real problem appear. How can the spirit of the class be kept on the level it was before? It not seldom happens that some of the new players are rather rough, possibly profane, with no real interest in the things for which a Bible Class exists. They are members of the team and so are likely to be popular. Unless the strong Christian fellows in the class exert their influence to the utmost the spiritual tone of the class is likely to go down many degrees. These new members will either leaven the class or be leavened by the class.

When the games are played it is not an unheard-of thing for the members of the team to be guilty of language which is unworthy of any Bible Class. They may also stoop to unsportsmanlike practices in the desire to win. It is very necessary that the members of the class who have the right spirit, as well as the teacher, be on hand at every game to create an atmosphere when nothing rough or underhanded will be said or done.

If the young men's class can be taken on the wing of a strong older men's class they can do much to keep up a right spirit in their younger brothers. Inasmuch as a team not only represents a class but the school and the church, every care must be used that the athletic spirit be kept on the highest levels. If the team wins, the school should recognize their victory; but on the other hand the leaders of the School should let it be known that they would rather have a losing team than a dishonorable team.

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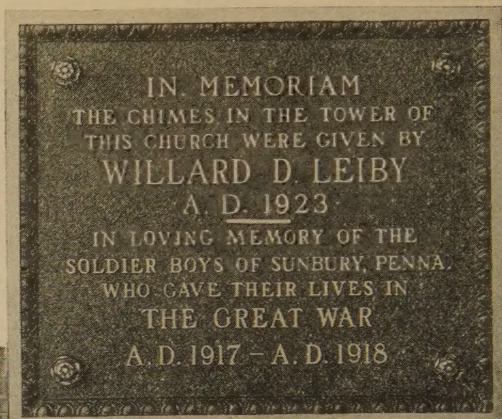
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